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ZPH
Gordon

THE
Third and Laſt Cordial
FOR
LOW SPIRITS.

——But in their room, as they forewarn,
Wolves ſhall ſucceed for Teachers; grievous Wolves!
Who all the ſacred Myſteries of Heav'n
To their own vile Advantages ſhall turn,
Of Lucre and Ambition; and the Truth
With Superſtitions, and Traditions taint,
Left only in thoſe written Records pure.

MILTON.

LONDON:
Printed for R. GRIFFITHS, at the *Dunciad* in St. *Paul's* Church-yard. MDCCLI.

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1897.

TO

George Poplewell, *Eſq;*

OF

Eaſt-Retford *in* Nottinghamſhire.

SIR,

AS You are a Lover of Truth and Liberty, and a Foe to Prieſt-craft and Spiritual Tyranny, I beg Leave to inſcribe this Volume to your Name. Having no Views ſelfiſh

or perſonal, I am under no Temptation to flatter you: Nor am I ſo vain as to think, that this Dedication can do you any Honour. It will, probably, expoſe you to the ſame Cenſures which the Editor himſelf has long ſuffered; the Cenſures of the Ignorant, the Bigot, the Hypocrite, and the Prieſt. But You and I, Sir, God be thanked! have both learned to deſpiſe theſe Things, and to pity the Authors of them. To that juſt Zeal which I have often heard you expreſs for Civil Liberty, You have likewiſe added a noble Zeal for that which is religious. After having acquired a plentiful Fortune by honeſt Induſtry, you ſtill continue to aſſociate with thoſe only who are the Friends of Liberty; nor are you aſhamed to countenance and encourage thoſe that diſſent from the *Eſtabliſhed Church*. And indeed it is quite inconſiſtent with all

juſt

juſt Notions of Civil Liberty, to be indifferent about Religious Shackles and the Impoſitions of Prieſts. Oppreſſion in Matters of Religion, and Eccleſiaſtical Tyranny, ever made Way for, and will eternally introduce, Civil Bondage, and the Tyranny of Princes: And in our own Hiſtory more eſpecially it appears, that Civil and ReligiousOppreſſion riſe and fall together.

I congratulate you upon that noble Spirit which of late Years hath appeared in this Nation; a Spirit of free Enquiry, and careful Search after Truth: The Conſequences of it will, we hope, be happy and glorious to our Country.

That God Almighty may long preſerve your Life; and as you increaſe in Years, that you may advance in Wiſdom and Goodneſs; and be eternally

happy hereafter in the Kingdom of the Righteous, is the ſincere Wiſh and hearty Prayer of,

SIR,

Your Obedient,

Humble Servant,

Richard Barron.

January 30, 1750.
The Day, which the Lord hath made.

THE

THE PREFACE.

THIS Third Volume compleats the Collection of Tracts under this Title. It conſiſts of ſuch as have been publiſhed at different times by various Authors; all in Defence of true Religion and Liberty; and expoſing Superſtition, Prieſt-craft, and Spiritual Tyranny. In reprinting, and recommending them, I neither had, nor have any ſelfiſh Purpoſe or View; my only Deſign being to ſerve that Cauſe, in which I will both live and die.

If any Paſſages either in this, or the preceding Volumes, be offenſive to delicate Minds, I am not anſwerable for them. I had no Authority to make Alterations. Should it be ſaid, that ſome Paſſages are of ſuch a Nature, that the whole Tract had better been omitted, than ſuch Things publiſhed; I

muſt beg Leave to declare my contrary Opinion;— and I give this Reaſon for it, viz. *That there are many Paſſages in the Books of the* Old Teſtament, *which cannot be decently read in Public; nor indeed in Private, without putting a modeſt Perſon to the Bluſh: And yet, I ſuppoſe, none wiſhes that thoſe Books were expelled the Canon. It is certainly ſufficient in the Caſe before us, that the Good preponderates; and that the End propoſed, will be anſwered; which, I doubt not, will effectually be done, and this Collection live as long as Prieſt-craft in this Nation.*

The warm, that is the honeſt, Manner in which I ſpeak my Sentiments on theſe and ſuch like Topics, has ſubjected me to much Scurrility, Venom and Malice from all the Serpentine Race, together with their ignorant Admirers and ſtupid Followers: But as I ſcorn the Cenſure of Bigots, I fear not the Rage of Prieſts. If a Man throws Arrows in the Dark, he is an unfair Adverſary; and when diſcovered, will meet with juſt Vengeance.

And I here declare my hearty Contempt and Abhorrence of all crafty, time-ſerving Perſons; all Cowards and Traitors, who are afraid to appear in Defence of thoſe Things which they believe to be true, and juſt, and right; or to combat Doctrines,

Prin-

Principles and Practices, which they judge falſe and dangerous. That there are many ſuch amongſt us, is notorious; many that pretend to be Friends to Liberty, whilſt it is their Intereſt to appear and be thought ſuch; but in different Companies, and to ſerve certain Purpoſes, can act a different Part; can cry up Prelates, cringe to them, and flatter them to their Faces: and yet all the time have the Wages of Diſſenting Miniſters in their Pockets. To ſuch Men as theſe, we owe our preſent Situation; groaning, as we do, under the Yoke of Prieſts and Tythes. If ſome Perſons whom I can name, had ſteddily adhered to their Principles, and not forſaken their First Love, *our Condition would have been different from what it is.*

This Cowardice and Apoſtacy in many from the glorious Cauſe, makes it more neceſſary than ever for the Friends of Liberty to exert themſelves. And beſides, we have lately loſt two noble Champions, the moſt learned Conyers Middleton, *and the moſt excellent* Thomas Gordon; *both great Aſſertors of Liberty, and Enemies to Prieſt-craft and Tyranny. There is therefore a Neceſſity for double Zeal and Fortitude and Watchfulneſs at this Time; leſt the Prieſts, ever mindful of Opportunities, ever reſtleſs to acquire Power, ſhould gain an Advantage over us. Think with yourſelves, O ye Friends of Li-*

berty,—think how dreadful your Condition will be, if the Beaſt, which for ſome Years hath been chained, ſhould be let looſe upon ye!

That the Prieſts are reſtleſs in their Purſuits of Power, appears from their reviving of late the grand Scheme of Old Codex, *of appointing Biſhops for* America; *—a Scheme for enlarging Sacerdotal Empire, and extending its Limits from Sea to Sea. —The Pretence for this lordly Project is (for Prieſts always pretend our Good, even when they are enſlaving our Perſons, devouring our Property, and murdering our Souls; the Pretence is) the want of proper Perſons to create* Levites, *and to give the Holy Ghoſt to ſuch as will belye the Holy Ghoſt, in ſaying they are moved by him to receive Tythes, and get a good Living.—But can this be ever ſuffered, unleſs God has blinded us, and given us up to Prieſtly Deluſion? Verily, it looks like a Conſpiracy between Satan and the Prelates, to revenge upon the Sons, the Oppoſition which their Fathers made to Prieſtly Dominion. Some of thoſe Countries were firſt peopled by Men who were driven from hence in* Charles I.'s *Reign; Men that ventured with their Families into Woods and Deſarts, rather than be expoſed to the Whips and Scorpions of Prelates here. We hope that the preſent Inhabitants of thoſe Countries*

tries will conſider this; and that their Love of themſelves, their Families, and all Poſterity, will make them riſe, as one Man, to oppoſe a Scheme ſo dangerous and pernicious; a Scheme which, ſhould it ſucceed, would produce greater Evils to them, than ever yet croſſed the Atlantic. *We hope that neither Length of Time, nor Decay of Virtue, have quite effaced and deſtroyed the Principles of their Fathers. We hope that there is yet left amongſt them (maugre all the Labours of* Codex *and* *********) *Underſtanding and Spirit ſufficient to defeat ſuch a Machination as this, tho' laid deep as Hell, and varniſhed over with the old Pretence, the Tyrant's Plea,* Neceſſity.——*For whom is this neceſſary; for the Prelates, or for the People? Not for the People, ſurely; who are able to chuſe and appoint their own Miniſters, and who will moſt likely be well ſerved by ſuch as they ſhall themſelves chuſe and appoint; eſpecially if, as it ought to be, they depend upon them for their Support, that being the beſt Way to make them diligent and faithful in their Miniſtrations.*

But the Prelates would have us believe, that no Man can perform a religious Office for another, that he cannot ſo much as read Prayers, nor a Sermon, unleſs they have laid their Hands upon him. An Abſurdity this! which they ſhould not

have broached, 'till they had burned our Bibles, or deprived us of all Underſtanding. In Days of Darkneſs, when none but Clerks *could read,—and when there was ſcarce Light enough to diſtinguiſh an Owl from a Prieſt,—ſuch Abſurdities as theſe paſſed without Contradiction. But now* We ſee; *our Eyes are opened by the bright Beams of Truth, and with the Help of that Mirror we can pierce thro' all their Craft. An inſpired Apoſtle has told us, that the Name* Clergy, *which the Prieſts have uſurped to themſelves, belongs to all Chriſtian People:* We are the Heritage of God. *Inveſted with this high Character, ſhall we ſuffer any Man, or Set of Men, to domineer over us, and pretend to chuſe and appoint our Miniſters? Can it be ſuppoſed, that our Lord* Jeſus *would lodge ſuch a Power in any Men, in Oppoſition to the natural Rights of all the reſt; a Power, which tends to foſter and indulge Pride and Vanity, and to defeat the very End of his Religion?*

Can any Man that reads the New Teſtament, think that a lordly Hierarchy is of Chriſtian Inſtitution? Or believe, that thoſe vain, inſolent, impious Titles of Lord Biſhops, Right Reverend Fathers in God, *belong to any Chriſtian Miniſter? Has not the humble* Jeſus *told us, that the Servant muſt not be greater than his Maſter? And had he*

any

any worldly Titles, or worldly Dominion? Or did his Apoſtles make any Claim to either? Was Timothy *Lord Biſhop of* Epheſus? *Or* Titus, *Lord Archbiſhop of* Crete; *Metropolitan and Primate of all that Iſland? In the Name of God, from whence do our Prelates derive themſelves? The Apoſtles we know, but* who are ye? *

If we trace back the Corruptions of Chriſtianity to their firſt Riſe, we ſhall find that they all ſprung from the bitter Root of Prelacy; which hath poiſoned Chriſtianity, and (to ſay the leaſt) in our own Country hath hindered thoſe ſalutary Effects, that otherwiſe it would have produced. When Chriſtian Miniſters thus departed from their Inſti-

* "Alas! ſhould the godly, humble, poor, unlordly Biſhops of the primitive Church, who had no ſuch worldly Honours, Offices, State, Pomp, or Secular Power, as our's now have, ariſe out of their Graves, and behold the Temporal and Spiritual Dominion, Wealth, Habits, Port, Proceedings, Cenſures and Employments of our preſent Prelates, they would rather deem them Monſters than Miniſters; Flamins than Chriſtians; Piſates than Prelates; Lucifers than Preachers; Wolves than Shepherds; Tyrants than Overſeers of the Flock; yea, Popes and Princes rather than Biſhops of Divine Inſtitution." *Huntley*'s Breviate of the Prelates intolerable Uſurpations, Page 308, Edition 1637, 4to.

tution,

tution, and became inveſted with Titles and Power, then all their Thoughts were employed in a Manner quite foreign to their Chriſtian Character, and their whole Lives ſpent in purſuing the Things of this World. Hence, the very Deſign of a Chriſtian Miniſtry *was defeated; Men no longer devoted themſelves to that holy Office from pious Views, to ſerve the Intereſt of Religion, and advance the Kingdom of* Jeſus; *but their whole Aim was to accumulate earthly Pelf, and advance themſelves in the Eye of the World. Hence, inſtead of inculcating Humility, Love and Mercy on the Minds of Men, they every where applied themſelves to abuſe the Credulity of the People, preaching Myſteries inſtead of Morals; and made Religion to conſiſt in the Belief of Things inconceivable, and in doing Things fooliſh and ſuperſtitious: Hence, in Support of what they called the* Church, *i. e. their Syſtem of Pride and Gain, and Folly and Nonſenſe, they trampled under their Feet all the Laws of God and Nature: And hence, in Compliment to the Civil Magiſtrate for their Power and Exaltation, they have every where preached up the Doctrine of* Paſſive Obedience, *teaching the People a blind Submiſſion to their Governors: Which is ſo certain and univerſal a Fact, that every where and at all times, inſtead of teaching Princes and other pub-*

lic

the Officers their Duty to the People, they abſurdly and ſhamefully preach only the Duty of the People to them. A Practice this, which deſerves public Animadverſion; and, if not reformed, will one Day draw down upon them public Indignation.

Theſe Things, tho' but mentioned here, are ſufficient to ſhew what terrible Evils have aroſe from the Exaltation of Prieſts: And when they are conſidered, our Wonder will ceaſe that the Chriſtian, *i. e. the beſt Religion, has done no more Good to the World; and I think theſe are unanſwerable Reaſons againſt conferring worldly Power or Wealth on the Miniſters of Religion.*

Every Addition of Prieſtly Power is terribly alarming; and we hope better of our Civil Governors, than to ſuppoſe, that they will countenance and encourage a Scheme which will terrify our Colonies abroad, and perhaps depopulate them. We hope too, that all our noble Patriots, who ſtand up for Civil Liberty, will oppoſe a Meaſure that will give the Crown ſuch additional Power.—But if, thro' the frail Diſpoſitions of the Miniſtry, and a general Stupidity of the People, Prieſtly Councils ſhould prevail, We will not even then deſpair; but truſt that God Almighty will raiſe up ſome ſelect

Men, who will lay down their Lives to defeat the Project.

As a Lordly Prelacy is incompatible with Chriſtian Humility, it is equally inconſiſtent with Chriſtian Liberty. *It ſeems impoſſible for Men, who are taught to approach a Biſhop as a God, to bow the Knee before him, and beg his Bleſſing;—not to think, that he has Power and Authority to dictate to them what they ſhould believe, and preſcribe to them a certain Manner of Worſhip in every Particular. And the Generality of Mankind, God knows! will repeat any Jingle of Words, face about to Right or Left, go down upon their Knees, or ſtand upon their Heads, at the Command of a Pontiff or Prelate. And yet it is certain, that Chriſtianity makes every Man* free: *It calls him to Liberty, to exerciſe his own Reaſon, and judge for himſelf in Matters of Religion. It forbids every Man from impoſing on another his religious Principles, or Practices.* Let every Man, *ſays* Paul, be fully perſuaded in his own Mind. *How righteous, how reaſonable a Maxim is this? But how contrary to it, has been the Doctrine of Prelates? Their Language and Practice has been,* Let every Man ſay, as we ſay, and do, as we do, or knock him down. *And where Things have not been carried to ſuch Extremities; yet what*

what Violations of Men's natural Rights, have always followed the Eſtabliſhment *of Prieſts? Witneſs* the Teſt-Act: *Witneſs the perſecuting Laws yet unrepealed in this, otherwiſe, free Country; by which Men are required to believe what they cannot underſtand; to believe, that* One *is* Three, *and Three One again. Did* Chriſt, *or his Apoſtles, ever teach ſuch Abſurdities? Or, did they order Men to be fined, impriſoned and ruined in this World; or threaten them with Damnation in the next, for not believing ſuch Contradiction and Nonſenſe? Did they give any Directions, that as ſoon as the Civil Magiſtrate of any Country ſhould become a Chriſtian, he ſhould iſſue out Creeds like Proclamations, commanding all his Subjects to receive and embrace them, and threaten with Gaols and Gibbets, all that cannot believe them?*

'Tis high time for ſuch of the Clergy, as are zealous for Liberty and true Religion, to proteſt againſt theſe Things. And we may juſtly expect that all ſuch will countenance and aſſiſt the Authors of the Free and Candid Diſquiſitions, *and to the utmoſt of their Power promote that good Deſign, which thoſe worthy Men have begun. A Reformation is univerſally owned to be wanted. Why then do not our* Clergy *exert themſelves, and ſhew a becoming Zeal for it? We are often told, what worthy*

worthy Clergy *we have, what Lovers they are of Liberty,* &c. *but we deſire ſome farther and better Proof than Hearſay; we demand that Evidence in this, which all Men expect in other Caſes.* Quid Verba audiam, cum facta videam?

If the free and candid Gentlemen ſhould purſue their Deſign, and call yet louder upon their Governors for a fair Hearing, I beg Leave to tell them, that a partial Reformation will do no Good, nor anſwer any valuable End. Let every Thing derived from Rome, *be ſent back thither: Let all Impoſitions, of every Kind, be aboliſhed; and all Diſtinctions of Dreſs be laid aſide; that the Miniſters of Religion may appear like Men, not like* * * * * *. *We ſhall not ſurely be told, that the Nation is not yet prepared for ſuch a thorough Reformation? That would be owning what at other times is denied,* viz. *That the Clergy, inſtead of teaching and inculcating the pure Doctrines and divine Precepts of* Chriſt, *have been promoting amongſt the People a ſtupid Zeal for the Church. Nor will it be juſt and reaſonable, to object the Noiſe and Clamours of ſelfiſh and intereſted Prieſts, to ſuch a glorious Deſign.*

Such Reaſons would have obſtructed Chriſtianity at firſt, and all Reformations ever ſince. When Chriſt-

Chriſtianity firſt appeared, and detected the Frauds of the Pagan Prieſts; they all cried out for their Diana: *The ſame Part was acted by Popiſh Prieſts at the Reformation. And if the World had been deterred by their ſelfiſh Clamours, we ſhould all have been in the Darkneſs and Horrors of Paganiſm or Popery to this Day. If the Friends of Liberty will unite, we have nothing to fear; our Cauſe is the nobleſt in the World; and ſhall we be intimidated by a few ignorant, ſelfiſh, proud, obſtinate, and perverſe Prieſts? We have Truth, and Virtue, and Chriſt, and God on our Side: With ſuch Advantages, what may we not hope for? With ſuch Aids and Supports, what may we not do? It will be the greateſt Scandal and Reproach to the People of this Kingdom, if they are not able to diſtinguiſh Religion from the Paſſions and Intereſts of Prieſts.*

To draw to an End; let all the Miniſters of Religion ſtudy thoroughly the Law of Nature, the Ends of Civil Government, and the great Deſign of the Chriſtian Religion. Let them not buſy themſelves in Politics, inſtead of looking after the Souls of their Flocks: Let them not flatter Miniſters of State, and preach to pleaſe a Court: Let them not talk People out of their Rights, and promote Slavery under the Notion of Obedience: Let them, in their public Diſcourſes, remind Princes and other Ma-

Magiſtrates of their Duty, and the People of their Privileges; leſt the former ſhould be tempted to abuſe their Power, and the latter forget to maintain their Rights. Let them ſhew the People the Benefits of Liberty, and the dreadful Effects of arbitrary Power; what a mighty Difference there is between a legal, limited Government, where Property is ſecured, and Juſtice free; and a Government where all is ſubject to the Luſts of one Man, or a few. Let them not embitter the Minds of the People with idle Diſputes about Words and Sounds: Let them not be rigorous and ſevere in their Cenſures againſt ſuch as do not believe all their Syſtem: Let them ſhew us, that they do really themſelves believe the Chriſtian Religion, and are more concerned for its Honour and Purity and Succeſs in the World, than for the Power and Riches of the Earth; and let them not ſet their Veſtments and Trumpery in balance with the Proſperity and Happineſs of Nations.

And finally; let all our diſſenting Miniſters act like upright and honeſt Men; — let them not betray the glorious Cauſe which they receive Wages to ſupport: Let them not affect Crape, nor Lawn-Sleeves; nor ſeek to be called of Men Rabbi, Doctor: Let them ſtudy to propagate true Religion and Liberty: Let them preach againſt Superſtition and Prieſt-

Prieſt-craft, and all thoſe Fooleries and Deluſions which have produced ſuch infinite Miſchiefs; and expoſe the Abſurdity, Pride and Hypocriſy of thoſe that uphold and ſupport them.

Let them not be intimidated from doing their Duty in this Reſpect, by any Reproaches or ill Uſage they may ſuffer for it; but rather go on the more boldly, that they may be more and more conformed to Chriſt *and his Apoſtles, who were made perfect by Sufferings. Let not ſuch as were formerly Champions for the Cauſe, project partial and ſelfiſh Schemes of Reformation; but let them cry aloud for the Removal of all Civil Puniſhments and Reſtraints on the Account of Religious Principles; and for extending a free, impartial Toleration to all that acknowledge the Civil Government, and pray for King* George. *Then may we hope for glorious Days;—then ſhall we enjoy Peace and Happineſs ourſelves, and have the pleaſing Proſpect of tranſmitting pure Religion and Civil Liberty to our Poſterity. But if the Conduct of our religious Guides and Teachers ſhould be the Reverſe of all this, then farewell true Religion and Liberty; farewell all that is good and dear to Men; our Ruin is inevitable, and we know who will be the Authors of it.*

Exegi Monumentum. R. B.

THE

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THE

THE

TRIAL

OF

William Whiſton, *Clerk*,

For DEFAMING and DENYING the

HOLY TRINITY;

BEFORE THE

Lord Chief Juſtice REASON.

FROM THE

Laſt EDITION, printed in the Year 1740.

THE

TRIAL

OF

William Whiſton, *Clerk.*

Clerk of the Arraigns. CRYER, call over the Jury.

Cryer.

Alexander Macraigh, Eſq;
Patrick Oneal, Eſq;
Macdonal Oconnor, Eſq; } *Iriſh* Jeſuits.

Shenkin ap Thomas,
Robert ap Reeſe,
Owen ap Tudor, } *Welch* Nonjurors.

Archibald Mackintoſh,
Tory Carnegy,
Duncan Kinlough, Eſq; } *Scotch* Rebels.

James Guthrie, Clerk, Chaplain to the Thieves in *Newgate*.

His Grace *Roger Gaynham*, Archbiſhop of the *Hundreds of Drury*.

Signor *Cazzo*, his Holineſs's Pimp.

Clerk of the Arraigns. Sir, if you have a mind to challenge any of the Jury, you muſt do it as they come to be ſwore?

Mr. *Whiſton.* My Lord, I except againſt them all; and I defy the whole *Roman* Conclave to produce a Knot of greater Villains. I am ſure the Jury muſt be packed; for is it poſſible to imagine, that three *Iriſh* Jeſuits, three *Welch* Nonjurors, three *Scotch* Rebels, the Chaplain of *Newgate*, and the Pope's Pimp, ſhould all meet by Chance?

Judge. Take care, Sir, how you throw the leaſt Slur upon the ſacred Character of the Gown; but that you may not have the leaſt Pretence to charge me with Partiality, I will enquire into it; though I think it ſcarce poſſible that Men, ſo zealous in Support of the Church, and ſo rigid and ſcrupulous in Points of Faith, can be guilty of ſo foul an Action.

Judge. Who gave you in the Names of this Jury, Mr. *Sheriff?*

Sheriff. The Reverend Dr. *Codex.*

Judge.

Judge. This is the moſt ſcandalous Proceeding that ever was heard of in a Court of Juſtice. Sir, it little becomes a Man of your ſacred Function, to be packing of Juries. Let me have no more of thoſe diabolical, inquiſitorial Arts; for the Honeſty of a Layman will not bear it. Call another Jury, and take particular care, that no Parſon creeps into it.

The new Jury being ſwore, the Clerk reads the Indictment as follows:

William Whiſton, Clerk, you ſtand charged with having maintained, propagated, and publiſhed moſt horrid, damnable and blaſphemous Tenets againſt the Doctrine, Worſhip, and Majeſty of the bleſſed Trinity; expreſsly contradicting the *Nicene* Creed, and defaming the whole *Athanaſian*; impiouſly aſſerting them to be the Inventions of the Prieſts, to pervert and confound the Underſtandings of Mankind. This is what you are to anſwer, and God ſend you a good Deliverance.

Mr. *Solicitor General Codex.* My Lord, Heaven is my Witneſs, with how much Sorrow and Reluctance I appear this Day, to make good ſo dreadful a Charge, againſt this our unfortunate, apoſtate Brother; but when our holy Religion is concerned, and our Church is in Danger, Compaſſion would be impious, and Humanity a Crime; for Experience daily teaches us, that Lenity and

Tenderneſs would prove our Ruin. And ſurely, if ever there was a Caſe that cried out for rigorous Juſtice, it is certainly this before us; which is no leſs than Robbing the Church of one of its moſt valuable Myſteries; and the Deity itſelf, of two Thirds of its Dignity and Power: For it is to this ſacred Myſtery, that Mankind made the firſt Sacrifice of their Underſtandings; to this we owe the implicit Faith of the Laity, our own Wealth, Dignities and Power; and to this alone we owe the ſpiritual Monarchy of the Church. Oh thou inexplicable *Three-one!* Thou wondrous Son! ſubject, yet equal; generated though eternal! and thou moſt Holy Spirit, inconceivably diſtinct from the Father and the Son, and yet the ſame with both! There ſtands the Wretch that would deſtroy the God that was made Man, to redeem him; and denies that God which came down to ſanctify him! Can a Chriſtian hear this without Horrour, or a Prieſt forbear to tear his Heart out! Amazing Myſtery! for though God can be ſeen by no Man, yet God the Son has appeared at ſundry Times to the Patriarchs and the Prophets, and condeſcended to be born of a Virgin, and to live in the Man *Jeſus*, diſtinct from the Father, yet one God. Theſe are the divine Truths this execrable Monſter has denied, and for which I hope to ſee him ſuffer the moſt exquiſite

Tortures

Tortures the Zeal of Churchmen can invent. And now, my Lord, I ſhall beg leave to call in the Witneſſes to prove the Fact.

Judge. Who would you call in firſt?

Mr. *Sollicitor.* Call in Dr. *Trapp.*

Mr. *Sollicitor.* I deſire, Sir, that you would inform the Court what you have heard the Priſoner ſay concerning the ever-bleſſed Trinity.

Dr. *Trapp.* My Lord, he had the Inſolence to tell me to my Face, that it was the moſt impudent Piece of Nonſenſe that ever was impoſed upon Mankind; and that they who compel us to receive it, are the moſt inhuman of Tyrants.

Mr. *Sollicitor.* Did you hear him ſay nothing elſe?

Dr. *Trapp.* No, Sir; for I immediately knocked him down, and raiſed the Mob upon him, in hopes that he would have been tore to pieces.

Court. Call in Dr. *Waterland.*

Mr. *Sollicitor.* What Diſcourſe have you had with the Priſoner about the Trinity?

Dr. *Waterland.* Sir, while the Priſoner was orthodox and pure in his Faith, no Man was more intimate with him, or valued him more than I did; but when I found him examining the Scriptures, and reaſoning upon Myſteries, I profeſs I was extremely apprehenſive, that ſome great Miſchief would happen to the Church; nor was it

long before he broke out into this fatal Error. My Concern was ſuch, that there is nothing which I would not have done to have ſaved his immortal Soul; I begged him, for his own Sake, and for the Sake of his innocent Brethren, to have Pity on a falling Church; nay, I aſſured him of a Couple of the fatteſt Livings in the Kingdom, if he would but ſeem to recant: But the vile Wretch was ſo far from being reduced to a Chriſtian Temper, by this ſpiritual Encouragement, that he had the ill Manners to tell me, that he would have nothing to do with ſuch a Parcel of hypocritical, baſe Raſcals; and that the Trinity was nothing but a Piece of Roguery invented by the Church.

Mr. *Sollicitor.* Was that all that paſſed between ye?

Dr. *Waterland.* Yes, Sir.

Mr. *Sollicitor.* Did not you knock him down too?

Dr. *Waterland.* Sir, I happened to be very much weakened with a ſmall Running at that Time; but had my Strength been equal to my Indignation, I ſhould have knocked his Brains out.

Judge. Have you any more Witneſſes?

Mr. *Sollicitor General.* Call in Dr. *Rogers.*

Mr.

Mr. *Sollicitor.* Pray, Sir, acquaint the Court with what you know of the Priſoner, in relation to his defaming, ridiculing, or denying the Holy Trinity.

Dr. *Rogers.* Sir, as I and ſeveral other orthodox Divines were gravely diſcourſing upon Tithes, Fine Ale, Pluralities, and ſuch like ſpiritual Matters, the Priſoner happened to be by; when, on a ſudden, there entered a very comely old Gentleman, who cried out with an audible Voice, The Myſtery of Myſteries unfolded, to the utter Confuſion of all Arians, Infidels and Heretics; *One is three,* and *Three are one,* not only made viſible, but even palpable; for here, Gentlemen, you ſhall not only ſee it, but feel it. Obſerve then, here is but one Ball; now, Gentlemen, you ſhall ſee this one Ball ſend forth two other Balls out of itſelf, as big as itſelf, and yet not loſe one Atom of its Weight and Grandeur. *Hocus Pocus Reverendiſſimi Spectatores,* the *One* is *Three.* Now, Gentlemen, be pleaſed to obſerve the Miracle reverſed. *Pilluli Pilluli congregate, preſto preſto unite; offervate Signori Dottiſſimi,* the *Three* are *One.* Theſe Eyes of mine, my Lord, were Witneſſes of the Fact: And upon one of the Company's expreſſing an uncommon Satisfaction, and ſaying, That this ingenious Gentleman might be of ſignal Service to the Church, this execrable

Traitor had the Impudence to declare, that we juggled with the Deity, as this Conjurer did with his Cups and Balls, and that the *bleſſed Trinity* was only an eccleſiaſtical *Hocus Pocus*; which blaſphemous Inſult upon our Holy Order being ſufficiently proved, we have nothing more to do, than to deliver him over to the Secular Arm, which, I hope, will make ſuch an Example of him, as will ſatisfy the Vengeance of an offended Church.

Judge. You have heard, Sir, what is laid to your Charge; and now the Evidence againſt you has done, you may make your Defence.

Mr. *Whiſton.* My Lord, as nothing could be more fortunate to me than this Opportunity of defending the Truth, before ſo impartial a Judge; ſo it muſt be the higheſt Satisfaction to a free People, to ſee it maintained with that Candour and Fairneſs it deſerves. Notwithſtanding the violent Clamours that have been raiſed againſt me, your Lordſhip muſt neceſſarily ſee, that my only Crime is, that of differing from the reſt of my Brethren, in a ſpeculative Point; but a Point of ſuch Importance, I muſt confeſs, that no leſs than the Tyranny of the Prieſthood, and the Liberty of the Laity depend upon it. My Cauſe, my Lord, is that of Truth, and I hope I ſhall be allowed the Liberty of asking thoſe learned

Wit-

Witneſſes ſuch Queſtions as will be moſt likely to diſcover it, and to ſet it in the cleareſt Light.

Judge. Sir, you may take your own Method in your Defence.

Mr. *Whiſton.* I deſire then to know of the ingenious Dr. *Trap*, whether the divine Eſſence can be ſeparated from any of the Perſons in the Trinity?

Dr. *Trap.* We hold, that it cannot.

Mr. *Whiſton.* Then I deſire to know, whether the ſecond Perſon was ſent with the divine Eſſence, or without it?

Dr. *Trap.* We maintain, that it was ſent with it.

Mr. *Whiſton.* Sir, I deſire that you would inform the Court, whether you can conceive it poſſible for any Being to be ſent, and at the ſame Time not to be diſtinct and ſeparate from the Being that ſends it?

Dr. *Trap.* God damn him! (*aſide.*) My Lord, I beg Leave to obſerve, that this is a ſophiſtical and enſnaring Queſtion, and does not admit of a direct and categorical Anſwer; for we ſay, that although the divine Eſſence is in its own Nature inſeparable, it muſt neceſſarily be the ſame Eſſence, ſaid to be ſent indeed, but not ſent, according to human Conception of ſending;

but ſent in an ineffable Manner, agreeable to the Nature of God, but inconceivable to Men; and it is that makes the Myſtery, which is nothing elſe but the Inconceivableneſs of the Manner, wrapped up in the Revelation of the Fact: And in the implicit and hearty Belief of your Inconceivableneſs, lies the true Secret of a meritorious and ſaving Faith; and this is the true Doctrine of the Church.

Mr. *Whiſton*. The true Doctrine of the Church then is, that perfect Unity and real Separation are compatible in the ſame Subject, and at the ſame Time!——But, to proceed;—I beg the learned Doctor would inform the Court, to what Intent and Purpoſe the ſecond Perſon in the Trinity was inſeparably united to the Man *Jeſus*, ſince it never gave the Man *Jeſus* the leaſt Aſſiſtance in any one Act; for he attributes every Virtue and Power to the Father which is in Heaven?

Dr. *Trap*. As nothing can be a greater Inſult upon the divine Majeſty, than to cenſure his Conduct, and to call his Wiſdom in Queſtion; ſo nothing can be more incumbent upon his Vicegerents, than to ſupport his Dignity, and to juſtify his Ways with Men. Was it not infinite Goodneſs in the Almighty to live among us, to be a Witneſs to all our Wants, to overlook the Man *Jeſus*, to give a private Account to the Father

ther of what paſſed, and to hinder him from doing any Harm, though he did not afford him the leaſt Aſſiſtance to do any Good? Such Actions as theſe, Sir, may be highly expedient in the Trine-œconomy, perfectly agreeable to the diſtinct Operation of harmonic Union, and abſolutely neceſſary to the Execution of the wonderous Scheme.

Mr. *Whiſton.* Since you have given ſo curious an Account of the Nature and Offices of the Deity, and ſeem to be ſo intimately acquainted with his Secrets, pray, what do you think of the Devil's hurrying the Almighty into the Wilderneſs, then toſſing him up upon the Pinacle of a Temple, and, laſtly, of his having the Aſſurance to bid him fall down and worſhip him? Now, Sir, according to your Principles, the very Story itſelf is incredible; for his Excellency, the *Devil*, ſeems to fall as ſhort of the high Opinion the Church has of his Cunning, in not knowing whom he had to deal with, as he ſurpaſſes the Limits they have ſet to his Power, by his ruling the Omnipotent. You hear my Objection, Sir, and I beg the Favour of you to anſwer it to the Court.

Dr. *Trap.* That *Chriſt* was carried by the evil Spirit into the Wilderneſs, the holy Scriptures do indeed declare; but then he was carried as Man,

not

not as God. God, indeed, for wiſe Purpoſes, permitted the Man *Jeſus* to be hurried away, and to be tempted, and attended him as a Witneſs of his Virtue. For I beg your Lordſhip to obſerve, that, although the divine Nature was inſeparable from the human, the divine Nature might give the *Devil* Leave to run away with the human, and at the ſame time voluntarily accompany it; ſo that the divine Nature might act with the utmoſt Freedom, while the human was driven by Compulſion. And, as to the other Difficulty, it is but ſuppoſing the Divinity's being *incognito*; and then, how could the *Devil* know a Word of his being there? and, conſequently, does not deſerve the invidious Reflections this Gentleman is pleaſed to throw upon him.

Mr. *Whiſton*. Since the Doctor has reſolved the laſt Difficulty with ſuch extraordinary Subtlety, and has brought off the *Devil* ſo ingeniouſly, I muſt beg the Favour of him to explain one knotty Point more, and ſo proceed to the examining my Witneſſes. I deſire him therefore to declare, whether he thinks the ſupreme God deficient in Knowledge; and whether *Chriſt* has not expreſly declared the ſecond and third Perſon in the Trinity to be deficient in Knowledge, by poſitively affirming, that the firſt Perſon only, which

which is the Father, knows the Day of Judgment?

Dr. *Trap.* That there is ſuch an Expreſſion in Holy Writ, the Church does not deny; and is alſo ſo fair and candid as to admit, that, according to the common Acceptation of Words, and the moſt regular Proceſs of human Reaſoning, the Son and Holy Ghoſt are abſolutely excluded, by that Knowledge being confined to the Father only: But then ſhe ſays, that the Perſon being inſeparable from the Eſſence, and the Father knowing by his Eſſence, and not by his Perſon, the Son being acknowledged by the Church to be of the ſame Eſſence, he muſt, in reſpect to his Eſſence, neceſſarily have the ſame Knowledge, though he had not in any other Reſpect; for the Attributes being the ſame, the Powers will be the ſame alſo. Though the Church does hold ſome Tenets indeed, which are of a pretty hard Digeſtion; yet Gentlemen will find themſelves prodigiouſly miſtaken, if they think ſhe wants Arguments for her Defence.

Mr. *Whiſton.* If the Doctor calls this arguing, he may go on indeed 'till Domes-day; and, as he has given your Lordſhip a ſufficient Specimen of his ridiculous Trifling and ſolemn Nonſenſe, that I may not provoke him to trouble your Lordſhip

ſhip with any more of it, I will beg Leave to call in my Witneſſes, that you may hear what they have to ſay in my Defence.

Dr. *Trap.* Solemn Nonſenſe, you Dog! My Lord, ſuch Uſage is not to be bore. Shall Men of my ſublime Character be uſed thus? Shall the Repreſentatives of God, and the Fellow-Labourers of Chriſt, who have a Power ſuperior to Angels and Archangels, be expoſed to the Scoffs and Inſults of Libertines and Deiſts? If I cannot have Juſtice from the Court, I will have it from the People. *Fire*; *Murder*; *the Church is in Danger*; *down with the Heretics*; tear them to Pieces; beat their Brains out; knock——

Judge. I would have you conſider, Sir, that you are not at *Oxford*, or in Convocation, but before an impartial Court of Juſtice, which is the Guardian of our Liberties; which will maintain its Authority, and commands Decency and Reſpect. And let me tell you, Sir, the People are not to be moved by the Bellowing of a Prieſt; for they know you too well, to be your Tools any longer.

Dr. *Trap.* I little expected, that a Man of my Dignity and Order ſhould have been Brow-beaten, for uſing a peſtiferous Heretic as he deſerves. Hereſies, my Lord, are of too virulent, obſtinate and exuberant a Nature, to be exterminated

minated by Diſputes. Such Plagues are to be cured by nothing but Fire and Sword; for, believe me, my Lord, the Unity and Peace of a Church depends upon its Power: Nor will it ever be ſafe and happy, till we can cruſh the Malignant, cruciate the Obſtinate, and cut off the Rebellious from the Face of the Earth; and———

Judge. Sir, you muſt not diſturb the Court with your ſeditious Harangues: Let the Priſoner proceed to call his Witneſſes.

Mr. *Solicitor-General Codex.* As there is a freſh Evidence juſt arrived, we muſt beg your Lordſhip's Indulgence a little longer; for Mr. *Shynkin ap Rees*, a *Welch* Divine, being this Moment come into Court, he hopes he ſhall not be denied the Liberty of offering his Teſtimony and Reaſons againſt the Priſoner, and the Heretical Dogma which is now to be tried before you.

Judge. Mr. *Shynkin ap Rees*, the Court is very willing to hear what you have to offer.

Mr. *Shynkin ap Rees.* My Lort, and you Shentlemens of the Jury; as there was a great Clamours and Reports in my Country, that there were great Aſſaults making upon our Holy Religion in *London*, hur dit come in great haſte up to Town, to fight for hur Church.

Judge. Sir, you have ſhewn a very laudable Zeal; but I muſt obſerve to you, that the proper

per and natural Defence of a Church, that is attacked by Arguments, is Reaſon, and not Arms; and the only Thing that is incumbent upon you here, is to inform the Court of what you know, in relation to Mr. *William Whiſton*'s denying or defaming the Bleſſed Trinity.

Mr. *Shynkin ap Rees*. My goot Lort, that hur ſhall do in fery few Words. He is a fery great Rogue, and deſerves to be hanged, for having lain fiolent Hands upon our dear Mother the Church; and he is ſo fery wicked, as to lay his Axe at the Root of a great Myſtery: And if he be allowed to go on, the choiceſt Piece of our holy Religion will be cut off; and, indeed, my good Lort, I muſt tell you, that he has ſtruck ſuch a Terror into the Clergy of our Parts, that he has frightened the goot Biſhop and Canons of St. *Dafit*'s out of their Wits.

Judge. Sir, did you ever hear Mr. *Whiſton* ſay any Thing in Derogation or Contempt of the ever-bleſſed Trinity?

Mr. *Shynkin ap Rees*. What! I hear him ſay any Thing, my Lort? I ſcorn to be ſeen with ſuch a Scrups: There is not a poor Curate in all *Wales* would keep ſuch a Fillain Company.

Mr. *Whiſton*. My Lord, ſince I perceive that this *Britiſh* Divine knows nothing of me, but what he has heard in a Barber's Shop or an Alehouſe,

houſe, I ſhould be glad to hear what he can ſay in Behalf of the favourite Myſtery he is ſo ready to fight for, and to know how he came acquainted with it.

Mr. *Shynkin ap Rees.* My Lort, that is a fery eaſy Thing; that is a fery eaſy Thing, my goot Lort: Hur ſucked it in with hur Mother's Milk; hur Faith ſtrengthened as hur grew up, and was daily increaſed with goot Ale and Metheglin, and the wiſe Inſtructions of Mr. *Davit Shones*, our worthy Parſon of *Kerig y Druydion*.

Mr. *Whiſton.* Pray, Sir, give me Leave to aſk you what Notion you have of your Trinity?

Mr. *Shynkin ap Rees.* Why my Notion is, that there is one Father, and one Son, and one Holy Ghoſt, who is both their Sons; and that they will make one very good God between them all.

Mr. *Whiſton.* But, with Submiſſion, Sir, according to your Account, there are two Fathers and two Sons; for the Son is Father to the Holy Ghoſt.

Mr. *Shynkin ap Rees.* Sir, you are an impudent Fellow, to ſay that I do make two Fathers and two Sons: Do I make any more than the Church makes? Sir, I will live and die by the Church; and

and if the Church ſays there is but one, he is a Fillain that ſays there are two.

Mr. *Whiſton.* Sir, ſince I find you begin to grow hot, I ſhall urge you no more upon this Point, but go on to the next. You are pleaſed to tell me, Sir, that your Oracle the Church ſays, that the Father is God, and that the Son is God, and that the Holy Ghoſt is God; and that theſe three are not three Gods, but one God. You acknowledge alſo, that the Father is a Perſon, that the Son is a Perſon, and that the Holy Ghoſt is a Perſon; the Conſequence of which is, that ſince a diſtinct Perſon is inſeparably annexed to each of the three God-heads; if there be but one God, and not three Gods, there will neceſſarily be but one Perſon, and not three Perſons: Nor can their Glory be equal, or they co-eternal: Not equal, for it is the ſame, which Equals never are; nor co-eternal; for how can they be co-eternal, if not diſtinct: Do we ſay, that a Thing is co-eternal or co-temporary with itſelf? I deſire to know, Sir, what you have to ſay to this?

Mr. *Shynkin ap Rees.* You deſire to know what I have to ſay to it! Why I ſay, Sir, that I never heard any thing of it before; and that I do verily believe, that it is a great Lye: And that it was but one Perſon in the *Greek*; and I

do

do not doubt, but the Church will tell you ſo too, if there be Occaſion for it: And as for your Nonſenſe about your Equals and your Co-eternals, indeed, I ſhall not trouble my Head about them.

Mr. *Whiſton.* Will you be pleaſed then to give me Leave to proceed to another Queſtion?

Mr. *Shynkin ap Rees.* Is, indeed, with all my Heart, Sir.

Mr. *Whiſton.* I deſire to know what Opinion you have of the Devil's Parts, and whether you do not take him to be a very ſubtle Spirit?

Mr. *Shynkin ap Rees.* He is a fery cunning Prince, indeed.

Mr. *Whiſton.* Do you think he could diſtinguiſh a *God* from a *Man?*

Mr. *Shynkin ap Rees.* Oh yes, Got knows; for dit he not find out *Jeſus* the Son of *Daſit*, the Son of *Abraham*, the Son of *Adam*, the Son of God, without being told, when he drove him out of the poſſeſſed Man, and ſent him into the Herd of Swine?

Mr. *Whiſton.* It was cleverly done, I muſt confeſs; and it muſt be owned, was a very notable Proof of his Parts. But, Mr. *Shynkin*, if *Chriſt* had been God, how comes it that he did not find out that too, when he tempted him in the Wilderneſs? And if he had Power enough to carry

him up to the Top of a Mountain, and to ſet him upon the Pinnacle of the Temple; how is it poſſible to conceive, that he ſhould not have had Penetration enough to find out who that Perſon was, over whom he had ſo much Power?

Mr. *Shynkin ap Rees*, (*Aſide.*) By Got, this is a Clincher, indeet: Dear Doctor *Waterland*, help hur to ſome Quipple now, or hur ſhall diſgrace hur Cloth and Family for ever.

Mr. *Whiſton.* I muſt beg your Lordſhip to take notice of the Candour and Integrity of this worthy Witneſs; for the very laſt Words he uttered, were to aſk a Reverend Divine to help him to a Quibble, in order to impoſe upon the Court.

Mr. *Shynkin ap Rees.* Sure, my Lort, it is no Treaſon, for one Reverend Divine to help another to a Quipple. But, ſuppoſe that the Devil was cheated, what was that to me, my good Lort? He might be a very fooliſh young Devil, for aught that I know, that was but juſt come into the World; and had never heard, that God Almighty had made himſelf a Man of Fleſh and Bones, like one of us.

Judge. Mr. *Shynkin ap Rees*, your baſe and pitiful Deſign to impoſe upon the Court, is of too pernicious a Nature to be paſſed by in Silence.

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The Clergy, Sir, may make as light as they pleaſe of Sophiſtry and falſe Gloſſes: They, indeed, may encourage them and applaud them, but Men of Honour will ever deteſt and abhor them. Let me have no more of your eccleſiaſtical pious Frauds; for here, at leaſt, I expect that you ſhould ſhew a proper Regard to Decency and Truth.

Dr. *Waterland.* My Lord, I muſt confeſs, I am not a little concerned to ſee an Ambaſſador of *Chriſt* have recourſe to ſo mean a Shift: But to let the World ſee that our Holy Church ſcorns a Quibble, as much as ſhe does a Lie; and that *Athanaſian* Verity does not ſtand in need of ſuch feeble Supports, ſhe anſwers thus: The all-wiſe Creator, purpoſing within himſelf to put the Prince of Darkneſs to Shame, condeſcended to be his Companion for a Time; and that he might the more effectually baffle him, he diveſted him of his natural Penetration, tho' not of his Power, during the whole Courſe of his Temptation; and ſent him away with the Mortification of being bubbled for forty Days together; which muſt certainly have been a very conſiderable Diſcouragement to him in all his future Attempts.

Judge. Since I find that this *Britiſh* Divine has diſcovered nothing to us but an immoderate conſtitutional Zeal, an exceſſive Eagerneſs to fight

fight for his good Ale and Metheglin, I think we ſhould loſe no more Time, but proceed to call in the Witneſſes.

Mr. *Whiſton.* My Lord, as the beſt Juſtification I can poſſibly make for my Contempt of this ſolemn eccleſiaſtical Riddle of a Trinity, muſt be by proving it to be utterly falſe; ſo the beſt Reaſon that it is poſſible to give for aboliſhing it, will be to ſhew how detrimental it is to Chriſtianity itſelf: And, in order to make it evident that it is ſo, I muſt beg Leave to call in ſuch Witneſſes as are neceſſary to prove it; and, though I could have the Teſtimony of the *Jewiſh*, the *Mahometan*, and *Gentile* World, I ſhall trouble the Court with no more than one, who will be a ſufficient Repreſentative of all the reſt.

Judge. Who will you be pleaſed to call, Sir?

Mr. *Whiſton.* I would call in *Muſtapha Ben Hamet*, a *Turk*.

Dr. *Trap.* If *Turks*, my Lord, are to be admitted as Evidence againſt the Church, Chriſtianity may as well give up its Cauſe. And if our Wealth and Dignities are to depend upon the Depoſitions of *Turks* and Infidels, better had it been for us that we had profeſſed any thing, rather than *Chriſt*. Shall a Chriſtian Court give Credit to ſuch Monſters as deny the Lord! This

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is ſo flagrant a Piece of Cruelty and Injuſtice, that, G— d——n me, Chriſtian Patience is not ſufficient to bear it. And if Reaſon has the Preſumption openly to declare againſt us, we muſt have Recourſe to Authority to ſuppreſs its Inſolence.

Judge. Reaſon, Sir, declares for nothing but Truth; and I muſt obſerve to you, that if any Sort of Teſtimony ought to be rejected before it is heard, it ſhould be the Teſtimony of thoſe who will be moſt affected by the Iſſue of the Diſpute. Are *Turks* as much concerned in this Affair as Dignitaries? Have ye made no Scruple to produce the Doctors of your own Church, as Witneſſes in your own Cauſe; and are ye ſo extremely delicate, that you will not admit of a Perſon that is intirely neuter? As I have no Reaſon, therefore, to ſuſpect that this Witneſs will be guided by any Thing but Truth, it is but juſt and fit that he ſhould be heard.

Mr. *Whiſton.* I deſire, Mr. *Muſtapha*, that you would give the Court an Account of the Reaſons that hindered you and many Thouſands more from embracing the Chriſtian Religion, when you were ſolicited to it by certain Miſſionaries in the Eaſt.

Mr. *Muſtapha.* My Lord, upon my happening to be acquainted with ſome Chriſtian Miſſionaries

at *Pequin* in *China*, they not only expreſſed the tendereſt Affection for my Perſon, but ſeemed to be under the utmoſt Concern for the Good of my Soul; giving me the ſtrongeſt Aſſurances of immortal Joys, upon my receiving the true and orthodox Faith: But declared, that whilſt I continued ignorant of certain important Doctrines, it would be impoſſible for me to be ſaved. And that, out of the particular Regard they had for me, they would let me into the Myſtery of Myſteries at once, which, as near as I can remember, was as follows, *viz.* That the great God of Heaven had a Son, who was the ſame God as himſelf, and yet diſtinct from himſelf; and that there was a God, the Holy Ghoſt, who proceeded from the Father and the Son, who was diſtinct from the Father and the Son, and yet was the ſame God as the Father and the Son: So that this Holy Ghoſt was both Father and Son, and yet was neither Father nor Son: And that the Father was both Son and Holy Ghoſt, and yet was neither Son nor Holy Ghoſt: And that the Son was both Father and Holy Ghoſt, and yet was neither Father nor Holy Ghoſt. This they pronounce to be the moſt amazing and ſtupendous Object for the right and meritorious Exerciſe of our Faith: In ſhort, that the moſt myſterious of Myſteries was, that every one of them,

them, by *Hypoſtatic Union*, ſhould be *Father*, *Son* and *Holy Ghoſt*; and yet, by Eccleſiaſtic Determination, there ſhould be but one *Father*, and one *Son*, and one *Holy Ghoſt*. They told me alſo, that about ſeventeen hundred and forty Years ago, that God was extremely angry; and that he had made himſelf a Man; and that he had ſent himſelf into this World; and that he died to appeaſe himſelf; and that about three Days after he had been dead, that he roſe again, and went back to Heaven, and ſat upon his own Right Hand, where he ſtill continues, inceſſantly ſoliciting himſelf. This they aſſured me, was the *Faith of a Chriſtian*; and that whoſoever did not believe thus of the Trinity, (as they call it) muſt *periſh everlaſtingly*. This, my Lord, was the Myſtery of Myſteries, which was propoſed to me, by thoſe worthy Miſſionaries, as neceſſary to my Salvation; which is ſo nonſenſical, blaſphemous, and abſurd, that I am not able to repeat it, without the utmoſt Horror and Deteſtation: And I do moſt ſolemnly aver, that the monſtrous Notions, which theſe execrable Hypocrites have endeavoured to propagate of the great God of Heaven, have given all other Sects ſo juſt and ſo ſtrong a Prejudice againſt Chriſtianity, that, whilſt this Doctrine is maintained, it will be impoſſible for it to make any conſiderable

greſs: For I will take upon me to affirm, of all the ſacred Impoſtors who have ever t Advantage of the Weakneſs of Mankind, have ever yet had the Impudence to prom ſuch abſurd and monſtrous Notions of Deity.

Mr. *Whiſton.* Having given your Lordſ ſufficient Proof, of Part of the infinite Miſc which this monſtrous Doctrine is attended w I ſhall proceed to ſhew you, that it is not contrary to the Tenor of the Scriptures in g ral, but that it is diametrically contrary tc Senſe of every one of the Sacred Penmen in ticular; and ſhall produce their own irrefra Teſtimony, in Support of what I aſſert.

Judge. What Witneſs would you call next?

Mr. *Whiſton.* Call in *Peter* the Apoſtle.

Judge. What Queſtion would you aſk hi

Mr. *Whiſton.* I deſire he may be aſked, W he thinks of the Doctrine of the Trinity?

Judge. You hear the Queſtion, Mr. *Peter*

Peter the Apoſtle. I do, my Lord; but never heard the Word before this Moment, I teſt I cannot gueſs what it means.

Judge. Mr. *Whiſton*, you have put the Q tion in too general a Manner: You ſhould

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opened it a little, and explained the Point in Diſpute.

Mr. *Whiſton.* I muſt beg to be excuſed, my Lord; for it is not my Buſineſs to explain my Adverſary's Doctrine: Beſides, I am not really able to do it.

Judge. Dr. *Trap*, you muſt explain your Trinity: The Witneſs here does not know what to make of it.

Dr. *Trap.* The Trinity, Sir, is the ſublimeſt Myſtery in the Chriſtian Diſpenſation, the Touch-ſtone of an orthodox Faith, and one of the greateſt Eſſentials towards the obtaining of everlaſting Life. It is a Doctrine collected out of the ſacred Scriptures, by our holy Mother the Church, which has appointed us to tell the People, That there is one God the Father, and one God the Son, and one God the Holy Ghoſt; but that theſe three are not three Gods, but one God: That the Son is neither made nor created, but begotten; and that the Holy Ghoſt is neither made, nor begotten, but proceeds. Or thus, Sir, the Father is the ſupreme God, and Jeſus Chriſt is the ſupreme God, but not the ſame ſupreme God that the Father is; and the Holy Ghoſt is the ſupreme God, but not the ſame ſupreme God that the Father is, or that Jeſus Chriſt is; and that notwithſtanding they are not

the ſame ſupreme God, yet they are not the ſupreme Gods. And in this Trinity none is afore or after the other; but the Son is begotten by an eternal Generation; and, though eternally generating, has been generated from all Eternity. Likewiſe the Holy Ghoſt is by eternal Proceſſion, eternally proceeding, yet Almighty from all Eternity. This is Trinity in Unity, and Unity in Trinity; Three in One, and One in Three; not Three, but One; nor One, but Three. The Firſt is Firſt, the Second is from the Firſt, and the Third is from the Second and the Firſt. The Firſt is not before the Second, nor the Second before the Third: But the Firſt is Firſt; the Second is Firſt; and the Third is Firſt; neither confounding nor dividing, One and Three, or Three and One. Now this is the Catholic Faith, which except a Man believe faithfully, he ſhall periſh everlaſtingly. This is all, Sir; which, to be ſure, you knew as well as we, tho' you did not reduce it to a regular Syſtem, and make it one of the Articles of your *Credenda*; which, for very wiſe Ends, the Church has prudently done ſince. In ſhort, Sir, you have nothing to do but to tell the Court, that you are of the ſame Opinion with the Church; and at the ſame Time you will eſtabliſh your own Character, and our Authority.

Peter.

Peter. I am ſo far from being of your Opinion, that, I profeſs, I don't underſtand you.

Dr. *Trap.* Not underſtand me! Why nothing is plainer: You are to believe no more than this, that there are three Perſons and one God, and that every Perſon is very God.

Peter. So you only modeſtly deſire me to believe that there are four Gods.

Dr. *Trap.* Sir, you intirely miſtake the Matter; for though every Perſon is God, yet every Perſon is not a particular God; for they all ſubſiſt in the ſame Eſſence, which conſtitutes the Unity; and the Trine-Perſonality, ſubſiſting in the Unity, conſtitutes the Trinity. Sir, this is ſo clear and eaſy, that we do not ſcruple to teach it our Women and Children.

Peter. Though your Women and Children are ſo eaſily ſatisfied, I muſt be much better inſtructed, before I can be ſatisfied; wherefore I ſhall take the Liberty of deſiring you to explain what you mean by Perſon and Eſſence?

Dr. *Trap.* With all my Heart, Sir: Why Perſon, Sir, is a nominal Idea of an unſubſtantial, uncreated, incomprehenſibly begotten, or proceeding Subſiſtence; purely and ſimply taken in itſelf, a Non-Entity, but really and potentially diſtinguiſhing Entities. And Eſſence, being an occult, immaterial Subſtance, neceſſarily contain-

ing all thoſe Accidents, without which it could not poſſibly ſubſiſt, the Perſon ſubſiſting in the Eſſence, dialectically and logically ſpeaking, may be ſaid to be the Accident of the Subſtance, differing in Name and Nature indeed, though co-equal, co-eſſential, and co-eternal. *Wer't thou a Teacher in* Iſrael, *and knoweſt not theſe Things?*

Peter. Is that to be wondered at, if theſe Things have been invented ſince I was a Teacher? For the People in my Time had too much Senſe to be the Inventors of ſuch unintelligible Stuff, and too much Honeſty to ſuffer it; but thy Tribe, *&c.*

Judge. Gentlemen, it will be impoſſible to come to a Concluſion, unleſs we put a Stop to this ſenſeleſs, unmeaning Jargon of the Schools; wherefore, as it is my Buſineſs to keep you to the Point, I will propoſe the Queſtion myſelf.

Dr. *Codex.* With humble Submiſſion, my Lord, as the Priſoner ſtands indicted for Blaſphemy againſt the *Nicene* and *Athanaſian* Creeds, as explained by the Reverend Doctor *Trap*, I inſiſt upon it, that the Witneſs's Evidence muſt ſpeak directly to that; and muſt declare to the Court, whether he thinks *Trap*'s Trinity an orthodox Trinity, or not. Mr. *Peter*, pray tell my Lord what you think of *Trap*'s Trinity.

Peter.

Peter. Though I was bred but a poor Fiſherman, there is no Reaſon I ſhould be ridiculed, and have a ſtrange Jumble of Stuff propoſed to me, becauſe I was not brought up to Learning. How indifferent ſoever theſe great Doctors may think of my Underſtanding, Chriſt did not think me unworthy of Matters of the greateſt Importance. I never underſtood Quibbles and Riddles, nor do I underſtand theſe. When theſe Gentlemen are in Earneſt, and will aſk me any Thing that I can make any Senſe of, I will give them as ſatisfactory an Anſwer as I am able; for this ſeems to be nothing but Jingling with Words. Surely, my Lord, theſe Fellows muſt be a Pack of impudent Cheats; for they cannot poſſibly believe, what they would impoſe upon the reſt of Mankind. Have you no Laws againſt ſuch Hypocrites?

Dr. *Codex.* If your Lordſhip can hear the ſacred Character of Churchmen thus ſcurrilouſly treated, I cannot. We are likely indeed to expect Juſtice, when the Court is corrupted againſt the Prieſthood! It is not the firſt Time that the Earth has opened, and Fire from Heaven has conſumed ſuch, &c.

Judge. Jailor, take away that mad, perſecuting Bell-weather, and let us go on with the Trial. Mr. *Peter,* the Court has too great a

Regard for your Character, to countenance any ludicrous Impoſitions upon you: And theſe Divines are in Earneſt, I aſſure you; for let it appear ever ſo unintelligible and abſurd to you, this is the Faith which we muſt ſubſcribe to, or ſuffer the moſt rigorous Perſecution here, and be devoted by the Church to eternal Tortures hereafter.

Peter. My Surprize, my Lord, is ſo aſtoniſhing, that I muſt beg a Moment's Indulgence, till I recover myſelf —Am I asked, if this Creed is Apoſtolical? If the moſt glaring Nonſenſe, and the moſt manifeſt Contradictions be Apoſtolical! Is there a Man of common Senſe, common Modeſty, or common Honeſty, that could ever have imagined, or promulged, ſuch ſilly and impious Notions of the Deity? Have not all the Prophets, Evangeliſts, and Apoſtles continually aſcribed all Might, Majeſty and Power to the Father alone? And has not Chriſt as often declared to you, that he never did any Thing, nor ever could do any Thing, without the Authority and Aſſiſtance of the Father? And does not he take hold of every Opportunity of aſcribing every Action to the Father only? Or can any Man ſhew me, where he has given the leaſt Hint, that he himſelf was the ſupreme God? And ſince I am called upon for my Opinion, upon this Occaſion,

ſion, both for the Satisfaction of Mankind, and for my own Juſtification, I will now repeat a Part of what I have formerly wrote relating to this Subject. In a public Aſſembly at *Cæſarea*, I ſpoke thus: "Ye know *Jeſus of Nazareth*, whom God hath anointed with the Holy Ghoſt, and with Power; who went about doing Good, and healing thoſe that were poſſeſſed by the Devil, becauſe God was with him. This Perſon God raiſed from the Dead the third Day, and commanded us to preach, and teſtify to the People, that this very Perſon was decreed and determined to be the Judge of the Living and the Dead." Is this deſcribing Chriſt as the ſupreme God? Is not here a ſtrong Aſſertion of a Power delegated to him from the Father, to enable him to perform thoſe Works, for which he was ſent into the World? Had he been God-man, he could neither have wanted nor received ſuch Power. It is abſurd, therefore, to ſuppoſe it to be ſent where it could be of no Uſe. If Chriſt had been the ſupreme God, I muſt have deſcribed him in a Manner directly contrary to this. Then I muſt have ſaid, Jeſus Chriſt is God of Gods; he is the Omnipotent, has all Power originally in himſelf, and cannot poſſibly derive it from any other Being.

But how manifeſtly would this contradict and claſh with what went before? Nay, it would not only contradict what I have ſaid of him, but give the Lie to every Deſcription of him, through the whole *New Teſtament*. And I do here inſiſt upon it, that the Aſſertions of the *Trinitarians*, in reſpect to Chriſt's Divinity, are abſolutely incompatible with the Deſcriptions of him in the Goſpel. Another Paſſage, in Confirmation of the ſame Principle, is as follows: *We made known unto you the Power and Coming of our Lord Jeſus Chriſt; we were Witneſſes of his Majeſty, for he received from God Honour and Glory.* I ſhall not trouble you with any more Proofs; but only beg Leave to put this laſt into the Form of an Argument, as thus: The omnipotent God cannot receive Honour and Glory: But Jeſus Chriſt did receive Honour and Glory; therefore Jeſus Chriſt cannot be the omnipotent God: Which Propoſition, Gentlemen, do you deny?

Dr. *Trap*. Do'ſt thou imagine, that Doctors of Divinity will have ſo little Regard to their Dignity, as to diſpute with ſuch an ignorant, beggarly Fellow as thou art? What Univerſity wert thou bred at? Go to *Billingſgate*, Fellow, and there you will meet with Company that will ſuit you; for Deans, ſpiritual Lords and Doctors, do not uſe to talk to Fiſhermen.

Peter.

Peter. I cannot pretend, indeed, to a learned Education; but, in Recompence, I was bred at the Fountain-head of Humility, Mercy, Juſtice, and every Virtue that can render Men happier or better; and ſhall not envy even real Acquiſitions, that are accompanied with Vanity and Inſolence.

Judge. Have you done with the Witneſs?

Mr. *Whiſton.* Yes, my Lord.

Judge. Who would you call next?

Mr. *Whiſton.* *Paul* the Apoſtle of *Tarſus.*

Judge. What would you ask of *Paul?*

Mr. *Whiſton.* I would have asked him the ſame Queſtion that was put to *Peter*, if I were not thoroughly perſuaded I ſhould have a Repetition of the ſame Anſwer. Wherefore I ſhall only ask him, whether he believes Jeſus Chriſt to be the ſupreme God? And what was the Doctrine he taught, concerning his Nature, Office, and Being?

Paul. When I endeavoured to convert the *Jews* and the *Gentiles*, I always ſpoke of our Saviour in the cleareſt and moſt intelligible Manner I was able; nor can I conceive, that any Thing I either ſaid or wrote, could give the leaſt Handle for any one to imagine, that I believed Jeſus Chriſt to be the ſupreme God; for, almoſt in the Beginning of every Epiſtle, I have diſtinguiſhed

which theſe learned Doctors ſo vehemently contend for. Nor will that trite and pitiful Diſtinction, of the divine and human Nature, in the leaſt avail them here; for they will not only be driven from that weak Hold, but be cut off even from Chicanery itſelf. As they have hitherto admitted, that Chriſt exiſted in his higheſt Capacity before the Worlds were made, I ſhall argue upon that Suppoſition. Is there any thing, then, more clear and apparent, than that the ſupreme God made that very Perſon Heir of all Things, by whom he made the Worlds? Is it not the ſame Perſon that ſits down at the Right Hand of Greatneſs, and that is made more excellent than the Angels? Is it not ſtill the ſame Perſon whom he calls by the eminent Appellation of God, and whoſe *God hath anointed him with the Oil of Gladneſs above his Fellows?* When this divine Perſon, therefore, was made Heir of all Things, did not he receive Dignity, Power, or ſome Advantage at leaſt, which he did not poſſeſs before? When God made the Worlds by this Perſon, did he not uſe him as an Agent or Inſtrument, and conſequently employ him as an inferior Being? Again, Chriſt, you ſay, is the ſupreme God; but Chriſt is alſo the Firſt-born of every Creature: Therefore the ſupreme God, according to you, is the Firſt-born of every Creature. Here again,

again, moſt conſcientious and reverend Divines, your old Trick of playing faſt and looſe, with the divine and human Nature, fails you; for certainly Chriſt was not the Firſt-born of every human Creature; for then he muſt have been born before his Mother. I hope, Gentlemen, that you will have the Modeſty to grant me this. And, in a Line or two farther, I have ſhewed you, that my calling Chriſt God is not the leaſt Proof in the World, that he muſt be the ſupreme God; for this is a common Expreſſion in the *Old Teſtament*, and is frequently applied to other Beings, as well as to the Supreme; who, therefore, is diſtinguiſhed by the Title of the God of Gods. For, in the *Old Teſtament*, even *Moſes* and the *Judges* were called Gods; and this I have taken care to aſſert and explain in ſuch a Manner, as makes it impoſſible for the Son to be the ſupreme God, if the poſitive Aſſertion of an Apoſtle may be allowed as a Proof; for I have ſolemnly affirmed, that, to us Chriſtians, there is but one God, which is God the Father: Conſequently, unleſs they can prove the Son to be the Father, he cannot poſſibly be that one God. And I have alſo told you, that to us Chriſtians there is one Lord, which is Jeſus Chriſt; therefore, as I have ſaid above, if Jeſus Chriſt is not the Father, he cannot be the ſupreme God. Now I will ſubmit it

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to the Determination of every honeſt Man, whether the Doctrine of the modern Apoſtles is not directly contradictory to mine, and conſequently to that of all the ſacred Writers. But what are not thoſe Men capable of, that can tell you, that the eternal God was begotten; and that the Firſt-born of every Creature was not created? Or what Abſurdity can be equal to the following, *viz.* That God died to make infinite Satisfaction to God? Here is the immortal eternal God dies to appeaſe himſelf. Is it to be imagined, that if I had known Jeſus Chriſt to have been the ſupreme God, that I ſhould not have worſhipped him as devoutly, adored him with as much Reverence, and deſcribed him with as much Majeſty, as the modern Apoſtles? Would not it have been my Duty, as well as theirs, to have told the People, (whom I was to convert and inſtruct in the Chriſtian Faith) that the ſupreme God was come down from Heaven to be born of a Virgin, and to take Humanity upon him; and that Jeſus Chriſt, being God-man, was this ſupreme Being; and that, while *John* was baptizing the ſupreme God, the Supreme came down from Heaven, in the Form of a Dove, and ſanctified the ſupreme God; and that he cured the Lame and the Blind, and raiſed the Dead, by his own omnipotent Power, and not

by

by that of the Father. But had I ſaid this, I ſhould have ſpoke moſt extravagant Nonſenſe, uttered a moſt audacious Falſhood, and have impudently contradicted Chriſt himſelf; and for which I ſhould deſerve to be treated like an execrable Villain.

Mr. *Whiſton.* As your Lordſhip has heard the Opinions of the chief of the Apoſtles, I ſhall beg Leave to call in the Evangeliſts in their Order, who muſt neceſſarily agree with the Apoſtles, or the Chriſtian Religion itſelf muſt fall to the Ground.

Judge. Mr. *Matthew*, the Queſtion is very ſhort: Do you believe Jeſus Chriſt to be the ſupreme God?

Matthew. My Lord, I ſhall be as ſhort in my Anſwer. I do affirm it to be impoſſible for that Being to be the ſupreme God, that aſcribes every Act to, and derives every Power from, the ſupreme God; and this Jeſus Chriſt frequently acknowledges, in regard to himſelf, and ſaid in expreſs Words, *The Father is greater than me.* Oh, but, ſays the learned Gentleman, this was ſpoken in relation to his human Capacity. I wonder he does not tell me, that it was ſpoken in his childiſh Capacity, and that he meant his Father *Joſeph:* Though, to ſay the Truth, this is ſo ſilly a Speech, in the Senſe the Church has taken

taken it, that even a Child could not be weak enough to have made it. What a pretty Compliment then do they make Chriſt and his Followers, by imagining that any of them could have been ſo profoundly ſtupid as not to know that the ſupreme God was greater than a Man?

Dr. *Trap.* Give me Leave to tell you, Sir, that there is a Fineſſe in that Paſſage, which is too delicate for a Gentleman of your Caſt. However, I will do you the Honour to explain it to you; and, in order to it, I muſt acquaint you, that your Maſter had a threefold Manner of conveying his Inſtructions; which was many Times by Parables, ſometimes by Paradoxes, and, upon certain Emergencies, by Equivocation and *double Entendre*, as in the Caſe before us: For he being compoſed of two diſtinct Natures, it was intirely at his Election to call which of them he pleaſed [Me]; by virtue of which he might always have two different Anſwers ready upon any extraordinary Occaſion. For Example, ſuppoſe now, that ſuch a wicked Rogue as *Judas* had a Mind to betray him, and ſhould aſk him, Whether he were the ſupreme God? why, Sir, he might very ſafely have taken his Oath upon it, that he was not; only by mentally reſerving *quatenus* the Human Nature. On the other Hand, if the ſame Queſtion were to be put to a Diſciple that

he

he could truſt, he might juſt as honeſtly own himſelf to be the ſupreme God; and we are credibly informed, that he never made the leaſt Secret of it to his particular Friends: For (notwithſtanding that the Enemies of Religion have robbed us of the Privilege of pleading Tradition) they have not deprived us of the Liberty of founding our Doctrines upon it, or of making ſuch Interpretations of the Scriptures as ſhall be moſt beneficial to the Church. And as it is highly reaſonable, that we ſhould pay a greater Regard to her Authority than to a few unguarded Expreſſions of *Peter* and *Paul*; ſo we have unanimouſly agreed, to maintain her Myſteries to the laſt Drop of our Blood.

Mr. *Whiſton*. My Lord, Mr. *Mark* the Evangeliſt being abſent, at the Beginning of the Trial, I deſire that he may have Dr. *Trap*'s Trinity read to him.

Judge. Mr. *Mark*, you are cited here upon a very ſolemn Occaſion; and the Reaſon of this Creed's being read to you is, to know whether you do in your Conſcience believe what is in it to be true?

Mark. My Lord, as I am a perfect Stranger to this Diſpute, I ſhould be very glad to be informed of the Nature of a Creed, to know whence it is taken, by whom it is made,

and

and to what Intent and Purpoſe it is publiſhed.

Mr. *Whiſton.* If your Lordſhip will give the Leave, I will give him that Satisfaction in very few Words. Sir, a Creed is a particular Syſtem of Faith, compoſed of the particular Opinions of a Club of Parſons, and it is pretended to be drawn out of the Holy Scriptures. This is what the People are obliged to profeſs, or ſubmit to loſe their Employments, and to be put in Jail, and be ſtarved. And it is only for Want of Compliance to this, that you ſee me here in Bonds.

Mark. Can the Church be ſo wicked and barbarous! and does it pretend to have an Authority from the Scriptures to perſecute? and do the People tamely ſit ſtill, and ſuffer it? But let your Tyranny be ever ſo cruel and extenſive, it ſhall not deter me from ſpeaking Truth; and I defy you to ſhew the leaſt Syllable in my Writings, that favours your blaſphemous Nonſenſe: But, on the contrary, ſhall bring you ſuch a Proof, that Jeſus Chriſt is not the ſupreme God, that Impudence itſelf would almoſt bluſh to oppoſe it.

Dr. *Trap.* You Dog! How dare you treat the Spouſe of Chriſt thus irreverently! Sirrah, you deſerve —— *&c.*

Mark.

Mark. You miſtake, Sir, it is the Whore of *Babylon* that I chaſtiſe; whoſe Proſtitution, Impudence, Cruelty, Covetouſneſs, Corruption, Treachery, Inſolence, and Ambition, were never equalled on this Side Hell. And certainly, if any Villains ever deſerved eternal Tortures, they are thoſe that corrupt and delude the very People they take upon them to inſtruct and preſerve; they are thoſe that rob, tyranniſe, and murder, under a Pretence of Religion, Humility, and Charity: In fine, it is thoſe rapacious, hypocritical, letcherous Gluttons, that have changed a plain and reaſonable Inſtitution into myſterious Nonſenſe and juggling Abſurdities; placing the Eſſence of Religion in Quirks and Tricks; cheating the People, oppreſſing the Poor, trampling upon the Laws, and treading upon the Necks of Princes. My Lord, I ſhould beg Pardon for this ſevere Reply, if the Provocation had not extorted it, and Truth had not juſtified it: However, I ſhall now go on with my Proof. Our Saviour has often declared himſelf inferior to the Father; and the Inſtance, by which I am going to prove that he is ſo, is ſo very remarkable, that I ſhall conſider it in as diſtinct and particular a Manner as poſſible. Speaking of the Day of Judgment, ſays he, *Of that Day and Hour knoweth no Man, no not the Angels which are in Heaven,*

Heaven, neither the Son, but the Father only. Who can caſt his Eye upon this Aſſertion of our Saviour, without taking Notice of the regular Gradation, manifeſtly formed with an Intent to exclude all other Beings whatſoever, and to confine the Fore-knowledge of the Day of Judgment to the Father only. And ſince the Reverends and Right Reverends have thought fit to ſay that Chriſt is a Compoſition of a Divine and Human Nature, and that this Want of Knowledge is aſſerted of his Human Nature only, I ſhall prove the contrary of it beyond all Exception; for the very firſt Propoſition excludes Chriſt as to his Human Nature, by ſaying, *that no Man knows that Day*; and the next Propoſition excludes the next ſuperior Degree of intelligent Beings, by adding, in a moſt emphatical Manner, that even *the Angels that are in Heaven*, did not know it; after which he riſes ſtill higher, and declares that even *the Son* (in that Capacity which he is in, ſuperior to the Angels) did not know it, *but the Father* only: So that nothing in Nature can be more evident, than that all other Perſons, even of the Trinity itſelf, as well as all other Beings, are excluded, and that he has limited that Knowledge to the Perſon of the Father only; for whatever was not the Father, he poſitively affirms, was ignorant of that Day. Now it is certain,

that

that the Son was not the Father in any Senſe; therefore could not know that Day: Jeſus Chriſt, therefore, being inferior in Knowledge to the ſupreme God, cannot poſſibly be the ſupreme God.

Judge. You are called here, Mr. *Luke*, upon the Occaſion of a learned Divine's being accuſed of Hereſy, in having denied Jeſus Chriſt to be the ſupreme God; and as you are one of the inſpired Writers, the Court deſires your Opinion upon that Point.

Luke. Your Lordſhip does me too much Honour, in calling me inſpired: I pretend to no more than that of being an honeſt and diligent Collector; and claim no other Merit, but that of having faithfully recorded what appeared moſt agreeable to Reaſon, or had the beſt Evidence to ſupport it. If it had been the Doctrine of the Apoſtles, or the eſtabliſhed Opinion of the Age I wrote in, that Jeſus Chriſt was the ſupreme God, is it to be imagined, that I ſhould not have declared it clearly and fully to all the World? But I do affirm the Fact to be directly contrary; and, if your Creed-makers are in the Right, I muſt be in the Wrong; for I muſt acknowledge, that I have diſtinguiſhed the great God from Jeſus Chriſt, in a great many Parts of my Hiſtory; which I could not have done, unleſs I had

been a Fool or a Villain, if I had thought that Jeſus Chriſt and the great God of Heaven had been the ſame omnipotent, co-equal, and co-eternal God. My Expreſſions are theſe; *The Lord God ſhall give unto Chriſt the Throne of his Father* DAVID; *the Chriſt of God*; *the Choſen of God.* Though this Deſcription of Chriſt is manifeſtly incompatible with the Character of the great God; yet, ſince it is in the Power of Prejudice to hinder Men from ſeeing apparent Truths, and that whole Bodies of Men, for their Intereſt, can be hardy enough to deny them, I ſhall beg the Favour of you, to obſerve how thoſe Paſſages will appear, if we were to ſuppoſe Chriſt to be the omnipotent God, and to be deſcribed as ſuch. Thoſe Paſſages, then, muſt run thus: *The only, eternal, omnipotent God, ſhall give unto the only, eternal, omnipotent God, the Throne of the only, omnipotent God's Father,* ABRAHAM: And again, *The only omnipotent God, is the Choſen of the only omnipotent God.* Theſe Abſurdities and Contradictions are ſo palpable, that as they, that cannot perceive them, can ſee nothing; ſo they, that will not acknowledge them, will acknowledge nothing.

Judge. What do you ſay, *John*, to Dr. *Trap's* Trinity?

John. Verily, I am at a Loſs what to ſay to that which I cannot poſſibly underſtand; but thus much I may venture to affirm, that the Goſpel I wrote, and the Faith I preached, were to enlighten Mankind. But that the Inventions of theſe Men have not only put out that Light, which the Goſpel brought into the World, but have extinguiſhed the Light of Nature itſelf, and put the World into a much worſe Condition, than it was in when it had no other Guide but Reaſon to direct it; for Reaſon will not act againſt itſelf, adviſe us to abandon it, or deliver it up to thoſe who make it their Study to deceive us. My Account of our bleſſed Saviour is uniform, clear, rational, and plain, as will evidently appear from the following Paſſages. *Oh Father, that they might know thee, the only true God, and* Jeſus Chriſt *whom thou haſt ſent.* And again, *I proceeded forth, and came from God; neither came I of myſelf, but he ſent me. I aſcend unto my Father, and your Father, and unto my God, and your God. The Son can do nothing of himſelf; but what he ſeeth the Father do, that doth the Son alſo. They accuſed him of Blaſphemy; becauſe thou, being a Man, makeſt thyſelf God.* Jeſus *anſwered them, Is it not written in your Law, if he called them Gods, to whom the Word of God came; ſay ye of him, whom the Father hath*

ſanctified, thou blaſphemeſt, becauſe I ſaid, I am the Son of God? Jeſus, *a Man approved by Miracles, which God did by him: God hath made the ſame* Jeſus *both Lord and* Chriſt. *The Words that I ſpeak unto you, I ſpeak not of myſelf; but the Father that dwells in me, he doth the Works. The Father is greater than I.* The Paſſages are ſo plain, ſo full, and ſo concluſive, that, I proteſt, the ſtrongeſt Thing I can ſay, in Juſtification of that which I have already wrote, is, that I cannot poſſibly expreſs myſelf clearer, even upon the Occaſion of the preſent Controverſy. But what can Words do, if Men will be impudent and wicked enough to pervert them? Nay, Men that have Front enough to deny the common obvious ſettled Senſe of Words, would even deny that there were any ſuch Words at all, if it ſerved for their Purpoſe. There is an End of the Uſe of Words, if, in expreſſing ourſelves abſolutely of any Being whatſoever, you may mean it partially or totally, or take this Part or that; for, at this rate, you may ſay your own Creeds backwards, and affirm that Chriſt (in his Divine Nature, by tacit Reſerve) was neither born, ſuffered, died, or roſe again: And you may be juſt as orthodox in affirming the contrary, if you are at Liberty to mean which Nature you pleaſe. Such Prevarications and Quibblings may become Prieſts and

Jeſuits;

Jeſuits; but it is monſtrous to charge the Meſſenger of God with them. What will deſtroy the Credit and Authority of the Goſpel, if this will not? Or I ſhould more properly have ſaid, what has brought it to the weak and deſpicable State it is in at preſent, but theſe infamous Practices of the Clergy? If any Man can ſhew me, that the whole Tenor of what I have wrote, is not ſtrictly conformable to thoſe Parts which I have juſt now cited, I will not only confeſs myſelf to be unworthy of the Name of an Evangeliſt, but ſubmit to be called a Traitor to my Maſter, and a Deceiver of Mankind: For whoever ſhall affirm, that I have deſcribed Jeſus Chriſt as equal with the Father, does not only endeavour to prove my Doctrine to be repugnant to itſelf, but makes the Scriptures of no Authority. Are theſe the Men that contend ſo vehemently for their being inſpired! Theſe, that have the Aſſurance to pervert or contradict the whole Tenor of them! If this honeſt Gentleman, Mr. *Whiſton*, were to aſſert, that the Son is inferior to the Father, could he do it in ſtronger Terms, or in a more plain and poſitive Manner, than I have done? Could he ſay any Thing ſtronger, than that *the Father is greater than the Son*; that *He ſent him, commanded him, and performed every Operation in him*; let every impartial Man judge,

 whether

whether he would look upon ſuch a Character as this, to be the Character of the great God of Heaven, or to be that of an inferior Being.

Judge. Mr. *James*, what do you ſay to the Reverend Doctor's Trinity? Do you underſtand it?

James. The greateſt Part of what I do underſtand, is falſe; and what I do not, I humbly conceive to be Nonſenſe. I am not for three Gods, I aſſure you; for I have ſaid, *Thou believeſt that God is one, thou doeſt well.* I have profeſt myſelf a Servant of God, and the Lord Jeſus Chriſt, which is Diſtinction enough, to ſhew that there are two diſtinct Beings. But if the Father be God, and the Son is God, God is not one. I wrote as I thought, and I flatter myſelf that I have wrote ſo as to be underſtood; for, certainly, nothing can be plainer than that I affirm, that the eternal God-head no more conſiſts of three Somethings, than it does of thirty Somethings; and conſequently, that this new-fangled Trinity muſt be a groſs Impoſition upon Mankind.

Judge. What do you think, Mr. *Jude*, of the Doctor's Trinity?

Jude. It is impoſſible that my Thoughts can differ from my Brethren's, and your Lordſhip ſhall judge whether my Writings do or no; for I have certainly diſtinguiſhed Jeſus Chriſt from the

the great God, if Language can diſtinguiſh Things. I have expreſſed myſelf thus: *Turning the Grace of our God into Laſciviouſneſs; denying God, the only ſupreme Governour; and denying our Lord Jeſus Chriſt.* And again, *To them that are ſanctified by God the Father, and preſerved by our Lord Jeſus Chriſt.* Is it poſſible to imagine, that all the Divine Writers ſhould conſtantly diſtinguiſh Jeſus Chriſt from the ſupreme God, and yet know him to be the ſupreme God! What Sort of Apoſtles would theſe Gentlemen make of us? Had not we Senſe enough to declare it, or was it a Revelation reſerved for later Times? We are always ready to give Jeſus Chriſt all the Honour that is due to his Character: But *to the only wiſe God*, we ſay, *be Glory, Majeſty, Dominion, and Power.*

Judge. Gentlemen of the Jury, the unanimous Concurrence of every Writer in the New Teſtament, againſt this Doctrine of the Trinity, being the ſtrongeſt Proof that can poſſibly be added to the Abſurdity of it; common Senſe, and common Honeſty, will ſufficiently direct you, to bring in ſuch a Verdict as may be expected from you.

Jury. We believe the Evangeliſts and Apoſtles to be very honeſt Men, and to have declared the whole Truth, and nothing but the Truth; and that vicious and corrupted Prieſts have invented

theſe Abſurdities, with a villainous Intent to confound the Underſtandings, and to deſtroy the Liberties of Mankind.

Judge. You Gentlemen of the Clergy, ſince the Jury has acquitted the Priſoner, and brought you in guilty, I ſhall paſs that juſt Sentence, which is eſtabliſhed by that Law, which requires an Eye for an Eye. May the Laiety ſhew you the ſame Mercy they have ever received from you.

The End of the TRIAL.

POPERY a CRAFT,

AND

POPISH PRIESTS the CHIEF CRAFTS-MEN.

A

SERMON

DELIVERED

On the Fifth of *November*.

First printed in the Year 1735.

Acts xix. 25.

---Sirs! ye know that by this Craft we have our Wealth.

WE need only transfer the Scene of Action from *Epheſus* to *Rome*, or to any other City or Country, where Ambitious and Worldly Prieſts trample upon all the Rights of Truth, Reaſon and Conſcience, in order to prove theſe *Two* Points,

I. That Popery is a *Craft*, a Human Craft.

II. That it is a Craft, a Trade invented and managed with a ſole View *to get Wealth, Power* and *Greatneſs*; or, to exalt Prieſts into Lords over Mankind.

And it is the *Gainfulneſs* of this Craft, which inſpires the Popiſh Prieſts with ſo furious a

Zeal to maintain its Credit, and ſupport its Practice.

It is equally true that all worldly Eſtabliſhments, and Anti-chriſtian Devices brought into Religion are *Crafts*, political Engines, for loading a Set of Proud, Tyrannical, Worldly *Clergymen* with the Wealth of the *Laity*.

Conſequently, a *Deliverance* from ſuch a Set of Men, is a very great and merciful Deliverance, and ought to be had in everlaſting Remembrance.

The Whole may be reduced to this *one Point*, namely,

That POPERY is a Human Invention to befool, enſlave, and impoveriſh the *Laity*; and to magnify and enrich the *Clergy*.

No Wonder then, if the Spiritual Tradeſmen are very loth to give up their Gainful Craft.

I ſhall name a few of the *Doctrines* and *Practices* of the Church of *Rome*; a ſhort View of which will ſhew the Truth of our Poſitions, and juſtify the Application of the Text to our preſent Purpoſe.

For

For Inſtance,

1. What can be ſaid for the univerſal Headſhip and Infallibility of the *Pope?* Why, *Sirs*, ye know that by this Craft we get our Wealth. By virtue of this Doctrine we claim a Power over Kings, a Right to diſpoſe of Crowns and Kingdoms, and to tax all Countries, as once we did *England*, till God opened their Eyes, and then our gainful Trade was at an End *.

By virtue of this Doctrine, we hook in abundance of Money for Vacancies of Archbiſhopricks, Biſhopricks, Abbacies, and all Spiritual Places: For retaining of Livings without Reſidence; for Change of Incumbents; for Preventions of Benefices before they fall; for Reſignations, Commendams, Compoſitions, Diſpenſations, Bulls, giving the Pall, *&c. &c.*

By virtue of this Doctrine we bring all Spiritual Cauſes into our own Courts, where they are managed at vaſt Expence to the *Laity*, and bring great Gain to the *Clergy*.

* See in *Fox's Acts and Monuments, Vol.* 1. *p.* 369; a Table of the Pope's unreaſonable Gatherings, Exactions, and Oppreſſions in the Realm of *England*.

By

By virtue of this Doctrine, we perſuade People to believe and obey whatever the *Pope* decreeth; and we are ſure, that in all his Decrees he will take care of the *Clergy*. But,

2. How come you, Gentlemen Prieſts, to claim Freedom from ſecular Juriſdiction, and to pretend that *Lay-Judges* have no Authority over *Churchmen*? Why, by this Craft we have our Wealth: Hereby we *Clergymen* are fixed in our Dependence on the *Pope*, who connives at all our Rogueries. In all Criminal Cauſes, we are to be tried by our Spiritual Brethren, and Courts made up of our own Tribe will never hurt us: Be we ever ſuch Knaves, we hardly ever come to the Gallows, while Prieſts are our Judges.

By this Doctrine, we not only ſave our Necks, but we preſerve the Maſterſhip of our own Wealth; and hereby our Spiritual Powers ſhine above thoſe of Temporal Princes.

3. Why do you Prieſts inſiſt upon Auricular Confeſſion, and oblige all the Laity to tell all the Secrets of their Life in private to you? *Anſ.* By this Craft we get our Wealth.

All

All our People fear disobliging us, knowing what Tales we are able to tell against them.

By this Art we fetch out all the Secrets of Kings and Kingdoms, and keep the World in Awe.

We get many a Bribe for Secresy, and have it any Time in our Power to revenge our own Quarrel.

Besides, the *Penances* we enjoin are a very gainful Part of our Trade, as we are able to sell *Commutations* of Penance at our own Price.

This leads us to enquire,

4. What can be said for Dispensations and Indulgencies to sin for Time to come, and Pardons for Sins in Time past, which the *Pope* and the *Priests* pretend to bestow? Why, *Sirs*, ye know that by this Craft we have our Wealth. We get *a world of Money* by this Article of our Trade.

These Indulgences cost us very little, yet the deluded People buy them at great Rates. They will give round Sums for a Liberty to sin, or to quit Scores with God and the Priest after sinning.

We

We know, indeed, when a Man is condemned by God, it will be a poor Comfort to him, that he hath the *Pope's Pardon* in his Pocket; but the Prieſtly Power of Abſolution is ſo well eſtabliſhed in our Church, that we think our Trade pretty ſafe: We have ſo effectually hood-winked the *Laity*, that we hope they will not eaſily be undeceived.

But pray, Gentlemen, how can you defend

5. The Doctrine of *Purgatory*, a Place of future Torments, out of which Souls may be delivered by the Maſſes of Prieſts? Why, *Sirs!* All the World, except our own Slaves, know, that by this Craft we have our Wealth.

Who would not give a good deal of Money, rather than lie many Years in Torment; eſpecially at a Time when he can keep his Money no longer, and giveth what is ſcarcely his own?

Can a Sinner make a *better Hand* of his Wealth, than by giving it the Prieſts to be ſoon prayed into Heaven?

This is the moſt wonderful Trick in all our Craft, for purging the Pockets of the Laity.

Beſides,

Beſides, it procureth to us a *vaſt Reverence*, when People believe our Powers reach into the other World, and can affect them after Death. What will not People do to pleaſe Men, who have the Keys of Heaven and Hell!

Moreover, this Art we are able to manage in the greateſt Perfection: As we are bred up in all the Methods of Craft and Subtlety, we know how to treat every Conſtitution, to humour every Inclination, to apply to every Paſſion, and to ſuit ourſelves to every Seaſon. It is our conſtant Maxim to attend the Beds of dying Sinners; and the more flaming their Vices have been, the better Hope we have of Succeſs: We take Advantage from their Diſtempers, and their natural Fears, to overwhelm the poor Wretches with terrible Ideas of *Purgatory*, of which we believe not a Word ourſelves: We confound their Imaginations by awful Deſcriptions, and cheriſh every ſuperſtitious Fear we have raiſed. At length our Patients loſe all Liberty, Strength, and Capacity of Reaſoning; they take any Impreſſion we deſire: Then, with wonderful Addreſs and Cunning, and with all the Airs of Gravity and Concern, we ſell our ghoſtly Advice and Conſolation to the Dying at what Price we pleaſe; and if we give them any Hope, and pronounce Abſolution, they

they are ſure to pay dear for it. Thus, by this Craft, we get our Wealth.

But can any Thing be offered to defend

6. Creature-worſhip, Reverence to the Virgin, Devotion to dead Saints and dead Sinners, a Veneration for Images and Relicks?

Yes, by this Craft we get our Wealth. Such Offerings are brought to our Churches, and the Shrines of our canonized Saints, that they exceed the Palaces of Princes in coſtly Ornaments: The Officers of our Churches are maintained like Noblemen; and, in many Countries, we have engroſſed almoſt a third Part of the Lands and Riches of the Kingdom.——Our *Wooden Gods* have procured us a deal of good Money.

Our Churches and Abbies are a Reſource of boundleſs Wealth, on any extraordinary Occaſion. We are able to maintain Spies in all Courts, and to ſend Emiſſaries into all Countries, and pay Armies to ſupport the Hierarchy.

Old Girdles, Bits of rotten Wood, the Legs of an Aſs, and other ſuch precious Ware, we can ſell at vaſt Rates: Our Market for theſe holy Trifles run indeed higher or lower, as the Num-

ber

ber of Fools is, who come to buy; but they generally go off for ready Money. But,

7. Can the monſtrous Doctrine of *Tranſubſtantiation* be defended? Yes, by this Craft we alſo get Wealth.

This wonderful Trick we have got of turning Bread into a real human Body, creates in People a prodigious Reverence for a Man, who, by pronouncing a few Words, can produce ſo extraordinary an Effect.

When once we have brought People to believe this, they will then ſwallow every other Doctrine the Prieſts ſhall teach.

This exceedingly *magnifies* the Clergy, who, having got Dominion over the *Underſtandings* and *Conſciences* of the Laity, eaſily aſſume an Empire over their *Purpoſes*.

We own it requires an uncommon Stock of *Impudence* thus to out-face People's Reaſon and Senſes, their Eye-ſight, Feeling, Taſte, Smell, Hearing; but we have carried our Point for ſome

Note. From the *Hoc eſt Corpus* of the Popiſh Church-Jugglers, is derived the *Hocus Pocus* of our Market-Jugglers, who impoſe upon the Vulgar with more Art, but with leſs Impudence than the *Romiſh* Prieſts.

Ages,

Ages, and are reſolved to ſtand by it as long as we can.

8. And why are the Laity deprived of their *Bibles*, unleſs a ſpecial Licenſe be obtained? And have you Prieſts the ſole Authority to interpret Scripture? And why muſt Men, in worſhipping God, do and ſay they know not what, by ſaying their Prayers in Latin? Why, Sirs! ye know that by this Craft we have our Wealth.

This is our *Fundamental Art:* We are undone, and our Trade at an End, if the Laity read and underſtand the Bible, and begin to open their Eyes.

The *Bible* is the moſt dangerous Book that ever was printed: If it go abroad, all our Craft is in Danger; and we are in terrible Fear, that the *Art of Printing* will one Day be our Ruin.

As to our Claim to *interpret* the Scriptures for our People, this keeps us Maſters of the Faith and Underſtandings of the Laity. And *unintelligible Prayers* help to keep Men blind; and ſupport an Opinion, "That it is enough if their "Prieſts pray and underſtand for them."

If it be aſked,

9. Why is *Celibacy* and a Monaſtick Life ſo ſtrictly required, and ſo much exalted? The Anſwer is ſtill the ſame: This keeps all our Wealth among the *Clergy*; whereas, by the Prieſts Marriage, it would be ſcattered amongſt the unhallowed *Laity*.

To make us Amends, we are indulged all Liberties with the Fair Sex; and yet freed from the Expence of Miſtreſs and Off-ſpring. Again,

10. Why are the Laity denied *one Half* of the Sacrament?

Anſ. To keep all the rich Wines for the Prieſts, and to make a ſufficient Diſtinction between the Order of *Holy Men* and the *Common Herd*.

Yet we have a Trick in Proteſtant Countries, to cheat People by a *Cup of Ablution*, inſtead of the *Cup of Conſecration*.

11. Why are Works of *Supererogation* defended?

Anſ. To fill the *Pope*'s Coffers by the Sale of them.

12. Why are ſo many *Holy-days* inſtituted and impoſed by your Church?

To keep the Laity poor, and to indulge them in ſenſual Pleaſures, that they may not feel the Yoke of the Prieſts, nor trouble their Heads with Reading and religious Diſputes, which always turn to our Diſadvantage.

13. Why are ſuch a Croud of Ceremonies introduced into your Worſhip?

Anſ. When we have robbed and cheated our People of their Underſtandings, Conſciences, Religion, Liberties, Wealth, we muſt *ſubſtitute ſomething* in their Room; and we endeavour to amuſe and divert them by a Train of Fopperies, and chriſten them by the Name of *Devotion*.

We paint and adorn our Churches, erect and enrich Altars, and make all our Worſhip magnificent and gaudy, on Purpoſe to be a Bait to catch the Eyes and dazzle the Imaginations of the deluded People, who are pleaſed with this Pomp; and diverted from any Enquiries about the Truth of our Worſhip, or the Foundation of our Claims.

We dreſs up our Clergy in a very ſolemn Manner, and in peculiar Habits, on Purpoſe to cover their Ignorance or Want of Virtue, by an exterior Garb; that our *Perſons* may be reverenced, where no Deference is due to our Parts, Learning, or Integrity. Laſtly,

14. What can be ſaid to juſtify all the helliſh *Plots*, Treacheries, Treaſons, and Cruelties of the Church of *Rome*?

Anſ. All this is for the Good of the Church. We only practiſe theſe where our *Arts* fail, and Men begin to deſpiſe us and our Trade.

If *Heaven* do not favour us, we preſs *Hell* into our Service, and are able to conſecrate the greateſt Villanies and the moſt barbarous Cruelties *. Then the Eſtates and Riches of murdered Hereticks, fall to the Share of the Prieſts; and by this Craft we have our Wealth.

From the Whole, doth it not appear, "That *Popery* is merely a *Human Invention*, a worldly Engine to greaten and enrich an Army of tyrannical, haughty, luxurious, idle, knaviſh, ill-mannered *Clergymen*?

* *Flectere ſi nequeo ſuperos, Acheronta movebo.* Vir. Æn. 7.

That

That it is a *Craft*, to get the Wealth of the World into the Hands of the Prieſts.

That it is a Kingdom *wholly of this World*, ſupported by worldly Laws, worldly Maxims and Policies, worldly Rewards and Terrors.

That all the Strength of *Popery* lies in theſe *two* Points:

The *Blindneſs of the Laity.*

The *Gains of the Clergy.*

By all their peculiar Doctrines are the Prieſts Gainers: They gain Dominion over *Conſcience*, Reverence to their *Perſons*, or Wealth into their *Purſes*; by making the Laity Fools, Slaves, and Beggars.

From the whole Account, it appears farther, " That *Popery* is a Religion worſe than *Deiſm*, " as it is contradictory to all the Principles of " Reaſon, and utterly inconſiſtent with our Ideas " of the Perfections of God. Yea,

" That it is worſe than *Atheiſm* itſelf, which " can only deprive us of all *religious Motives* to " be *virtuous*; whereas *Popery* inſpires us with " the *ſtrongeſt Motives* to be *vitious*: It fills us with

" with *Hatred to all Mankind*, but thoſe of " our own Perſuaſion: It tears up every *moral* " *Principle*, and, under a ſolemn Pretence of *ſu-* " *pernatural Charity*, deſtroys *all Humanity*."

But, as ſurely as there is a God and a Providence, as ſurely as the Goſpel is true, ſo ſurely theſe *Crafts-men* will not be always Gainers by their Craft: Their Trade will fail them.

It is a dark Providence, that the *Prieſts Reign* hath endured ſo long: It is a Scene which ſhews the Need, and proveth the Certainty of a *future Judgment*.

From the Whole it appears, how great is our *Deliverance* from theſe ſpiritual Tyrants. What a Bleſſing was the Diſcovery of the *Powder-Plot!* What a Bleſſing King *William* was! What a Bleſſing King *George*, and the preſent *Royal Family!*

But I expect you are ready to ask the Reaſon I ſo ſoon quit the Scene at *Epheſus*, and the Story

See a farther Deſcription of Popiſh Crafts-men in the *Plowman's Prayer*: And in a Letter from the DEVIL to the Popiſh Prieſts, to thank them for the eminent Services they had done him. In *Fox*, *Vol.* I. *p.* 521, 655.

ſenſual *Prieſts* will raiſe up a *Great Stir* againſt them.

Crafts-men, who get Money by the Folly and Ignorance of the People, will oppoſe *God* and *Chriſt*, and raiſe War againſt Heaven, rather than part with their Gain.

The godly Trade of Image-making muſt be ſupported, whatever become of Religion and the Souls of Men.

Let us enquire,

Secondly, *What Method* doth this Crafts-man, this High-Church Zealot, take to oppoſe the *new Way* which *Chriſt* and St. *Paul* were ſetting up?

He aſſembles all the Maſter-workmen, and Tribe of Journeymen, *Ver.* 24, 25. He gathers a Mob, ſuppoſe of Hireling-Prieſts, Curates, Friars, Monks, and makes to them an *elegant Harangue.*

Thus he begins his Sermon.

Sirs! Ye know that by this Craft we have our Wealth. Very true: Were it not for the Craft of cheating the People, and fobbing of poor Souls with Shows and Geſtures, Bowings, Croſſ-

ings,

ings, and holy Sprinklings——the Trade of worldly and knaviſh Prieſts would be at an End. Religion and real Holineſs are Matters they deal very little in.

If People once throw away Images, Relicks, Pope's Pardons, Holy Water, Maſſes and Croſſes, the Prieſts are ruined.

Touch but the Wealth of theſe Holy Men, reform their Spiritual Courts, and ſuffer them to get no more Money by the Sins of the People, and they will raiſe terrible Out-cries, as if all Religion was at Stake.

Nothing ſo gauls worldly Churchmen, or ſo kindles their Zeal, as Fears of loſing their Wealth. They will ſtorm like Thunder, ride and write like Furies, to prevent Reformation.

Luther and *Calvin* threw them into ſuch a Fright, they have ſcarce recovered themſelves to this Day.

This leads us to enquire,

Thirdly, Who was the Man that durſt touch this Craft of theirs, and endeavour to bring the People to their Senſes?

Anſ. It was one *Paul*, a *Proteſtant Miniſter*, who proteſted againſt all Church Corruptions: A *Diſſenting Miniſter*, who diſſented from the Religion eſtabliſhed at *Epheſus*; and who had diſturbed almoſt one Half of the World by his Preaching. *Ver.* 26.

One Man, with Truth and Chriſt on his Side, is able to defeat a whole Army, a whole Hierarchy of Crafts-men, if he be allowed a fair Hearing.

One *Paul*, one *Luther*, one *Calvin*, is an Over-match for all the Hireling-Prieſts in the World.

One poor Monk, in whom the Light of Goſpel-Truth began to ſhine, ſhakes the whole Papal Kingdom, and confounds *Pope*, *Cardinals*, *Biſhops* and *Prieſts*, without any other Aid, but the Truth and Goodneſs of his Cauſe.

But let us enquire,

Fourthly, What was the *great Hereſy* this *Paul* preached?

Why, *that they be no Gods which are made with Hands*, Ver. 26.

Wicked

Wicked Doctrine, indeed! the very Hereſy of the Proteſtants; that *Popiſh Idols* are no Gods; that Croſſings, Bowing to the Altar and to the Eaſt, Holy Garments and Holy Days, are a Parcel of Human Inventions.

What barbarous Murders did the *Papiſts* commit a few Years ago at *Thorn* in *Poland*, becauſe the Proteſtants burnt two or three of their *Wooden Gods?*

Was St. *Paul* to riſe from the Dead, and preach and live as he did, the *Papiſts* would burn him alive as a Heretick, a Man not fit to live. Now,

Fifthly, What is like to be the *Conſequence* of ſuch Heretical Preaching as *Paul*'s was?

Why, *this our Craft is in Danger to be ſet at nought*, Ver. 27. Very true; when People's Eyes are opened, they will give no more Money for Pardons, Maſſes, Commutations of Penance, Prieſtly Abſolutions, *&c.* and then Prieſt-craft ſignifies nothing.

There are a Set of Men, who turn their Churches into *Toy-ſhops*, *Show-rooms*, and *Muſick-*

meetings; and when they are laughed at, cry, "They are in Danger."

It is no wonder, indeed, that Churches, made up of Human Inventions, governed by ſecular Canons, ſupported by worldly Intereſt and temporal Power, ſhould be *in Danger*; but the true Church of Chriſt, being founded on the Rock of eternal Truth, can never be in Danger. All the Powers of *Rome* and *Hell* cannot prevail againſt her.

Whenever God's Truth breaks forth, and honeſt Men have Liberty to preach it, the *Devil*'s and the *Pope*'s Kingdom will be in terrible Danger; then every Thing elſe in Divine Worſhip will be ſet at nought, which hath *no Support in God's Word.*

God ſent the Goſpel of his Son into the World, not to enrich the Clergy, but to convert Souls, and to reform the World; which is the viſible Deſign of that *Godlike Inſtitution*. But,

Sixthly, What was likely to be the *farther Conſequence* of *Paul*'s preaching the ſincere and uncorrupted Goſpel?

Anſ. The Temple of the great Goddeſs Diana *would be deſpiſed, and her Magnificence deſtroyed, whom all the World worſhipped*, Ver. 27.

When

When Churchmen's ſinful Gains are in Danger, they cry, *The Church is in Danger!* And Gain being their only Godlineſs, the chief Idol they worſhip, it is very true, that *their* Church and Religion are in Danger enough, if the Goſpel be but honeſtly preached.

But is it not a wicked Craft, to bring down God and Heaven to eſpouſe the Cauſe of Unrighteouſneſs and Deceit? Yet furious Prieſts will preſs Heaven and Earth in Defence of their Forgeries and Superſtitions; nor part with a Tittle, a Shrine, or a Ceremony, to ſave a Soul.

There was certainly ſomething divine in *Paul* and his Doctrine, which put the whole Tribe of Pagan Prieſts into ſuch a Fright.

The Temple of the Lady at *Loretto*, and all other Popiſh *Toy-ſhops*, would ſoon be deſpiſed, and the Magnificence of the Prelates humbled, if the Goſpel and Truth had but *fair Play*.

Let us now enquire,

Seventhly, What *Effect* this Crafts-man's Sermon had upon the *Auditory*?

They were full of Wrath, Ver. 28.

The holy Tribe were ſtark mad, to hear that their Trade and their Idol were both in Danger.

Hot Sermons have uſually violent Effects upon a blind and bigotted Aſſembly; while wiſe and calm Hearers ſee the Abſurdities and Weakneſs of the Diſcourſe; and deſpiſe the *Paſſion*, and perhaps the *Villainy* of the Preacher.

But when the Blind lead the Blind, the *wilfully* Blind lead the *unfortunately* Blind; the Iſſue will be endleſs Blindneſs.

What is the Cry?

Great is Diana *of the Epheſians!*

In *Jewiſh* Language, *The Temple, the Temple, the Temple!*

In *Popiſh* Language, *The Virgin, the Virgin, the Virgin!*

In *High-Church* Language, *The Kirk, the Kirk, the Kirk;——the Church, the Church, the Church!*

As the Author referred to obſerves, Such is the Power of Deluſion and falſe Zeal, that let but a *Prieſt* point at a Wind-mill, and cry, *The Church is falling*, and his Congregation will venture their Brains to ſtop the Sails.

What

What a pity, Souls ſhould be thus cheated!

The whole City was in an Uproar, Ver. 29.

What Miſchief is one fiery *Prieſt*, one paſſionate *Sermon*, able to do!

This is not the Way of Chriſt and Chriſtian Preachers: When Men contend for *God* and *Truth*, they do it *calmly*, as knowing a good Cauſe will ſupport itſelf: But Error, conſcious of its own Weakneſs, flies for Support to Rage, Violence and Confuſion.

They ruſh into the Theatre.

How oft do Noiſe and Clamour run down ſacred Truth, which loves Calmneſs and Order. For two Hours nothing is heard, but *Great is* Diana *of the Epheſians*, Ver. 34. *Paul*, and his Proteſtant Diſſenting Brethren, could not get in a Word amongſt them.

Be a Cauſe ever ſo good, *Rage* and *Fury* are ill Methods to ſupport it: The Wrath of Man never promoteth the Righteouſneſs of God.

Wrath, Clamour, Bitterneſs, are of a quite differing Nature from Reaſoning and Goſpel-

perſuaſion. Theſe Paſſions only ſerve the Cauſe of the Enemy who raiſeth them.

Eighthly, and *Laſtly*, How is this Eccleſiaſtical Mob *diſperſed*, and this Tumult *appeaſed*, which theſe Church-Toymakers had raiſed?

Anſ. It is done by the Prudence and Moderation of a ſenſible *Layman*, the Town-Clerk, or Regiſter of the Games, who talks to better Purpoſe than the whole Convocation of Prieſts, *Ver.* 35.

He telleth them, this Worſhip was *eſtabliſhed by Law*, and had a *Majority* on its Side, *Ver.* 35, 36. And then, had it been a *Moloch* or a *Maypole*, it would have had the knaviſh Prieſts on its Side, and muſt have been worſhipped. And if the Prieſts *ſay* it, the blind People will fall down, tho' it be to a Wooden-Croſs, or a decay'd Stone on the Highway; a worm-eaten Image, or a mouldy Wafer.

To humour the People, he owns it to be *the Image that fell down from Jupiter*. So the *Romiſh* Prieſts ſay, the Chapel of the Virgin at *Loretto*, was carried by Angels from the Holy Land into *Italy*.

All

All the Lumber of the Popiſh Prieſts came from GOD; yet they are ſcared out of their Wits, if *Men* offer to take it from them; as if God could not defend his own Gifts.

He tells them *Paul* had not *robbed* their Temples, or *blaſphemed* their Goddeſs, *Ver.* 37. For knaviſh Tricks, and foul Language, only hurt the Cauſe of God and Truth.

Urging the Conſcience with Argument, and moving the Heart by Perſuaſion, are the Weapons of Chriſt's Workmen.

He tells *Demetrius* and the Prieſts, "That the *Court of Common-Pleas* was open, if they had any Charge againſt *Paul.*" Ver. 38. But the Misfortune is, the Cauſe of Image-worſhip and Church-fopperies will not bear a fair Trial.

To conclude,

When Men, in any Cauſe, avoid calm and fair Reaſoning, when they grow angry in Defence of their Opinions, and treat with ill Words and ill Manners thoſe who oppoſe them; let them not lie for *God*, Chriſt and Religion, and ſay, *It was for him:* But let the Zealots anſwer for

for that Pride, Revenge, Railing, Cruelty, which their own Paſſion has produced.

And let us all join in *admiring Praiſe* to that God, who hath ſo oft delivered us from the helliſh Fury of the *Romiſh* Prieſts; Men as void of Truth, as they are of Charity: Let us acknowledge his Goodneſs, who yet delivereth, and live in Hope that he will ſtill deliver us.

The End of the SERMON.

THE

THE Extraordinary CLAIMS OF THE CLERGY Repugnant to Reaſon and Chriſtianity;

AND THE

ARGUMENTS advanced in their Defence, in a late APOLOGY *for the Clergy of the Church of* England, Examined.

In a LETTER from a LAYMAN to the Revd. Dr. STEBBING.

Firſt printed in the Year 1735.

Reverend SIR,

I Some time ago read a ſmall Tract, intitled, *An Apology for the* Clergy *of the Church of* England, *touching their Claims of Spiritual Powers, as derived from Chriſt, addreſſed to the* Laity *of* Great Britain; without thinking it worth any farther Notice: Suppoſing it the Production of ſome diſſatisfied Curate, wrote either to pleaſe his Patron, or to revenge ſome trifling Affront ſuppoſed to be given his Gown. But, on my being lately aſſured it came from a no leſs maſterly Hand than your own, I prevailed with myſelf to make a few curſory Remarks on it; in order to convince you how far beneath yourſelf the near Relation of the Subject has unwarily carried you; and, to prevent your thinking it beyond Anſwer, becauſe no better Pen has thought it deſerved one. And I judge it proper here to declare, that no baſe or perſonal View whatever was the Occaſion of this Addreſs; but

a diſintereſted Zeal for Truth; to which, you will certainly agree with me, all Conſiderations ought to give place.

The Title you have choſe is grand and pompous, *An Apology for the* Clergy, *addreſſed to the* Laity. On reading this, one would imagine the Clergy, at leaſt in your Opinion, willing to ſubmit *their* Claims *to our Deciſion:* But, at your Beginning, you tell us the Cauſes of your writing:

(*P.* 3.) " The *Engliſh* Clergy have of late " been treated in ſo extraordinary a Manner, " that it is high time the Publick ſhould be " made ſenſible what *Rights* they have to the " many Civilities that are daily beſtowed upon " them."

If, Sir, the *Publick* are, till this time o'Day, ignorant of the Rights of the Clergy, they have hitherto paid them extraordinary Reverence and *Money* to a fine Purpoſe: For the *Publick* here, I apprehend, means the whole Nation, except the Clergy; and whence we poor Laymen of *all* Conditions may judge your Opinion of our Favours.—However, our knowing ſo little before, will render us the more obliged for your uſeful Diſcoveries.

(*P.*

(*P.* 4.) " As the Title of my Book ſpeaks " Good-will to that Order of Men (*Prieſts*), I " foreſee that many Prejudices will lie againſt it; " yet I will not ſo far deſpair of the Juſtice of " Mankind, as not to believe, that Truth (by " whomſoever offered) will *ſomewhere* meet with " Friends; eſpecially when it ſhall appear, that " *the Diſpute is not about the Temporal Rights of* " *Clergymen, but about Rights of another Kind,* " *in which the Intereſt of our common Chriſtianity* " *is more directly and immediately concerned.*"

Now, Doctor, we ſhall underſtand one another preſently: You have here unluckily fallen into the ſo often exploded Rant of the Gown.—If we offer to diminiſh the *Power*, or even tear off the Hem of a *Clergyman*'s Garment, it is roundly aſſerted, that the *Church* has received a grievous Rent; and, perhaps, the ſecular Arm ſhall be applied to, for Redreſs of the Grievance. ——This Artifice has been already ſo frequently decry'd, that I wonder to find it diſhed out again, even without the leaſt Garniſh to whet our Appetites: Could the Clergy once bring us ſeriouſly to believe, that, by oppoſing *them*, we oppoſe *Chriſt*, their Work were done; and they then may lead or drive us at their Pleaſure, according to

to the pious Endeavours of good Parſon *Betty*, and many other temporally zealous Brethren, who labour for the Glory of God, that themſelves may be exalted to a glorious Benefice. The Matter in Diſpute ſurely is no other, than the *temporal Rights of Clergymen*; ſince not one Aſſertion you undertake to confute, reſpects the *Cauſe of Chriſtianity* any farther than the *Claims of the Clergy* are concerned.

(*P.* 4.) You ſeem, Doctor, to reſent the Aſſertion, That the Clergy are *mere Creatures* of the *State:* How far it is true, in all ſuch of them as have Opportunity to verify it, is too evident at preſent to require Inſtances.——But not a little humorous is your telling us, (*ibid.*) that we might *as well* ſay, the *Bible* wants the Authority of the Broad Seal to conſtitute it ſuch; as, that a Biſhop ſtands in need of it to make him one!!! You may well ſay, *you* venture *to ſay it*; for I really think it a *brave* Aſſertion, and what requires much more *Front* than *Learning* to defend it!——I dare ſay, moſt of the Laity, to whom you addreſs yourſelf, will own the *ſacred Authority* of the *Bible*, without the *Broad-Seal:* But, if you will force them by this Parallel to think a Man as fully a Biſhop without it, I would be glad to know whence he derives *his* Authority; or how

how I ſhall know a Biſhop from another Prieſt? Since I take it to be the Act (in the preſent Conſtitution of our Church) neceſſarily previous to any other Election, Ordination, Confirmation, *&c.* and the Fountain, whence *all* his *Eccleſiaſtical Power* ſprings: For what avails the mean Evaſion of ſaying, (*P.* 13.) that *ChriſtianPrinces never conſidered themſelves as the Source of Spiritual Power*, when the Prince and his Subjects acknowledge no ſuch Power in any without his Appointment?

(*P.* 5.) You tell us, that the Deſign of your writing was, "to lay together a few eaſy Obſervations, which may ſerve to direct *plain* and *honeſt* Minds, who are *not verſed* in Controverſies of this kind."

This I think well premiſed: For the leſs your Reader knows, (not only of this Controverſy, but of every thing elſe) the better Chance you have to direct him; ſince the leſs a Man is acquainted with the Road, the glader he is of a ſeeming Guide, a *Will o'th' Wiſp*, who therefore can more eaſily miſlead or trapan him.

I believe the Goſpel; and therefore, as you own, have a Right to ſpeak of it: But one would wonder

wonder what ſome Gentlemen had done to merit the Inſinuation of being *indecent*, the Epithets of *Preſumptuous* and *Ignorant*, (*P.* 6.) till we come to the Bottom of the Page, where we find their Crime is, *pretending to underſtand the Laws of Chriſt*; and, which is worſe yet, *to write down the Powers of the Chriſtian Clergy:* "Of *all* "*Perſons living*, ſay you, *theſe have the leaſt* "*Reaſon to expect to be* heard *or anſwered.*"—

Here, Doctor, is the true Spirit of a Prieſt:—Whoever writes againſt them, their Power or their Money, muſt not be *heard*; no, let him ſpeak ever ſuch evident Truths, *he muſt not be heard:*——This, Reverend Doctor, unhappily for your Cauſe, happens to be out of your Power to prevent; as the anſwering them is beyond the Capacities of any of your Brethren, who have yet entered the Liſts againſt them.———But a little more (were it but ſeeming) Moderation, would well enough become a Chriſtian Prieſt, who is commanded to *convince Gainſayers*, which cannot well be done without *hearing* them.

(*P.* 7.) The Goſpel being conſidered as the Religion of the Ages after its Commencement, and the Gifts of Inſpiration to be ceaſed, you make the Faithful at a Loſs how to preſerve and

tranſmit the Doctrines of the Apoſtles, for the Standard of Faith: And, with an Air of Triumph, (*P.* 8.) after an emphatick Pauſe, you break forth: "The Scripture ſhews you in what manner the Apoſtles themſelves ſet out. *The "Things that thou haſt heard of me, the ſame "commit thou to faithful Men, who ſhall be able "to teach others alſo.* 2 Tim. ii. 2." And then you cite another Text (which I repeat preſently) in which St. *Paul* bids *Titus* ordain Elders, or Biſhops, or both, out of ſuch as were of *Holy Lives.*

Well, Doctor, what of this? Why this, you ſay, teaches us two Things, *viz.* (*P.* 9.) That the Apoſtles thought the Goſpel a Truſt they were to hand down to future Generations; and that they choſe the moſt *blameleſs Perſons* they could meet with, for this weighty Charge.—— This is ſtill nothing to the Purpoſe: For, were they all made Biſhops, as you would have it, you know we can draw no Compariſon between either their Character or Office, with thoſe of our Time. What were the Elders choſe for? To execute that Part of the Office, which, of all, makes the greateſt Figure in a Biſhop's Hands now-a-days, *viz.* to take care of the *Temporal Affairs of the Church*, that the Biſhop might have

have no Incumbrance in this Life, to call his Attention from preſſing his Flock to a ſteddy Regard to thoſe of the next.

(*P.* 10.) " —From this Act of the Apoſtles, " appointing a *Succeſſion* of Perſons, with whom " the Faith of the Goſpel was *ſpecially* to be in- " truſted, the *ordinary* miniſterial Function, and " the Diſtinction between Clergy and Laity " takes its Riſes."———

Where you find theſe Words, on which you lay the Streſs, *viz.* SUCCESSION, SPECIALLY, I cannot pretend to ſay: But am certain, neither they, nor any of equal Import, are to be found in Scripture. The Perſons then choſe were only ſelected for their ſober Lives, and ſeemed *ſpecial* on no other Account: As for a *Succeſſion* of them, it ſeems wholly out of the Apoſtle's View at that Time.

P. 10. —— " Aſk many who *call* themſelves " Chriſtians," [*for none can* be *ſuch who revere not all Prieſts*] " and they will tell you, that (for " any Diſtinction made by Chriſt or his Apoſ- " tles) all Chriſtians are Prieſts; all alike in- " truſted with the Miniſtration of the Word.—"

This,

This, Doctor, is certainly true; and I here defy you, or the moſt dignified Gown-man among you, to *prove* the contrary, notwithſtanding all your unmeaning Rhetorick which follows, *viz.* "But from the Beginning it was not ſo; "nor is it now ſo:" [*This, Doctor, you know, to your no ſmall Advantage.*] "Nor has it ever "been ſo."——Nobly aſſerted, indeed: But it happens, that you have either loſt or forgot your Proofs of this Fact, or never had any; what follows being no more than a few flat *Aſſertions*, to prove an *Aſſertion* you produce no Ground for.——(*P.* 10.) "The Method begun by the "Apoſtles, in the very Nature of it, is ſuch as "ſuppoſes a Continuance: The Reaſons upon "which it was founded, will perpetually hold, "*&c.*"——Very true: But that *this Method*, and *theſe Reaſons*, will make quite againſt your Purpoſe, is eaſy to ſee; as we ſhall preſently obſerve more fully.

Telling us, that we muſt ſuppoſe, from the Days of the Apoſtles to the Time of *Conſtantine*, the Church was juſt in the Situation you would have us believe, (or, as it now is) you ſharply ſay, (*P.* 11.) "*Power* the Church then had "none, but what reſted intirely within herſelf;

" *therefore This Method* muſt have been fol-
" lowed, unleſs you will ſuppoſe, that, after
" the firſt or ſecond Generation of Men were
" gone off, all Things were left to *Chance* or *pri-*
" *vate Diſcretion*, and every Man allowed to
" take upon himſelf the Office of a Miniſter in
" the Church, who had a mind to it; a Notion
" both abſurd in itſelf, and a flat Contradiction
" to every Record of thoſe Times that is now
" left us."——

Pray, Doctor, what Abſurdity in ſuppoſing the Church ſupplied with Miniſters by *Chance*, and *private Diſcretion?* Nay, is it not ſo now? Perhaps you'll ſay, no; becauſe before a Man ſhould be admitted into Orders, he muſt neceſſarily be ſo qualified, as to be a proper Perſon to be intruſted with the Miniſtration of the Chriſtian Church.——This is far from anſwering to the *Method* the Apoſtles took in ſelecting Miniſters: It is obvious, from Scripture, that *none* were choſe Miniſters in the Time of *Chriſt* and the Apoſtles, but ſuch as were Men either of exemplary Lives, or great and remarkable Repentance; or who, ſome way or other, teſtified to the World the Purity of their Faith by the Tendency of their Works. The *Method* begun by Chriſt, and his *real* and immediate Followers,

was

was indiſputably *this:* And *this Method* was certainly deſigned for a Continuance. But ſurely you will not *venture to ſay*, This is the Method now uſed in our Church.——Holineſs of Life, a Subjection of the Paſſions, *&c.* were *then* neceſſary Qualifications: Are they ſo now, by the boaſted *Succeſſors* to the Holy Function? Are not a little Theological Learning, and a profeſſed Belief of what one Half of the Community diſallow, ſufficient Qualifications for a Prieſt at this Time? And is it not in the *private Diſcretion* of one Biſhop to ordain him whom another rejected?

You ask us, (*P.* 12.) "When the Empire "became Chriſtian, what followed? A Church "there was already ſubſiſting under the *Powers* "delegated from Chriſt. And did the *Roman* "Emperors, becauſe they were Chriſtians, un-"derſtand thoſe *Powers* as devolved to them-"ſelves?—Did they *make* Biſhops, or Prieſts, "as they did Proconſuls and other Civil Officers, "by *their own* Authority? No ſuch Matter."— "Tho' in ſome Caſes they reſtrained Church-"men in the Exerciſe of their Authority,—— "(*P.* 13.) never did they conſider themſelves as "the Source and Fountain of Spiritual Power, "or Churchmen as mere Creatures of State.

" For the Succeſſion was ſtill *every-where* carried " on, and Biſhops and Prieſts were made by " Biſhops."

When the Empire became Chriſtian, the almoſt firſt Thing that followed was its Miſery and Deſtruction, not from the Goſpel-Doctrines, but from (what you ſeem ſo fond of) the *Powers* aſſumed by thoſe who called themſelves Goſpel-Miniſters. When *Conſtantine*, charmed with the ſeeming Humility and Sobriety of the Prieſts, turned Chriſtian, he ſoon felt an Alteration in the Clergy; who, ever ready to graſp at *Power*, immediately began to meditate a ſupreme Authority over their Devotees; and curbed, and, in a little time, ſubverted, that Government which firſt gave them publick Protection. Did not *Gregory* II. by an unprecedented Aſſurance, excommunicate and kill the Vicar of the Empire (*Anno* 728.) for publiſhing the Imperial Decree againſt Images, and thereby move moſt of *Italy*, and the Emperor's own Troops to revolt, and chuſe themſelves another Maſter? Was not even the whole Chriſtian World in a continual Ferment, by the Diſputes between the *Patriarchs* of *Alexandria*, *Conſtantinople*, and *Rome*; till by the Ruin of the two former, the latter became poſſeſſed of that *Power* which coſt the Chriſtians Rivers

Rivers of Blood to procure him? Nor was this ſole ſupreme *ſpiritual* Power ſufficient: For, after perpetual Strugglings for the *temporal* Authority alſo, we find at laſt even the Emperor himſelf depoſed (*Anno* 1073.) by the Craft and Villainy of a *Roman* Biſhop, and forced to paſs the *Alps* in Winter, diveſt himſelf of the Imperial Robes, and glad to walk bareſoot, in a woollen Frock, to beg Pardon of, and be reinveſted with his Crown from, a *Biſhop of Rome*; and all this for no other Reaſon, than his exerciſing a Power derived to him from his Predeceſſors, of conſtituting Biſhops, and governing his own Dominions. *Power the Church then had*, with a Witneſs; nay, and when the reſtored Emperor *Henry* happened to offend this powerful Biſhop afterwards, we find his Reverence modeſt enough to ſend the Imperial Crown to another (*Rodolph*), and undertake to abſolve the Emperor's Subjects of all Duty and Allegiance to their natural and lawful Sovereign.——If, Doctor, *the Succeſſion was ſtill continued every where*, *Gregory* was ſurely a regular *Succeſſor to the Apoſtles*; but how a Chriſtian can believe him ſuch, is perhaps eaſier for you to explain, than me to conceive.——— But this you muſt ſay to his Honour, that he was the firſt that ever, in a publick Manner, got a Biſhop of *Rome* choſe without the Emperor's

Order; and laid the Foundation for that *Power in the Clergy*, which afterwards reduced all Chriſtians either to a State of Beggary or Vaſſalage, from the Throne to the Cottage.—And it is to this ſame Power and Authority of the Church, that we owe the Diverſion of ſeeing, in moſt of our Hiſtorians, *Lewis* VI. of *France*, and *Henry* II. of *England*, (*A. D.* 1161.) jointly leading the Horſe on which the *Twin-Pope*, *Alexander* III. entered *Tourcy* upon *Loire!* Whilſt the other infallible Succeſſor of St. *Peter* was, at the ſame Time, as much reverenced by *Spain* and the Empire!

You ſeem to glory in inſinuating, that the Emperors did not make Biſhops; ſince, as you explain yourſelf, (*P.* 13.) "*Nomination* or *Election* was never underſtood to create the Epiſcopal Authority; but *Ordination*, an Act purely ſpiritual, derived from Chriſt as Head of the Church, and exerciſed under him;—without which no Perſon can act as a Miniſter in the Church."—

Purely metaphyſical this Diſtinction, indeed! But, however it may ſound, is it any more than mere Jargon?—*The Biſhop is not a Biſhop by Appointment from the Head of our Church; but is a Biſhop*

Biſhop independent of ſuch Election or Appointment; becauſe, his real Power *comes from thoſe, who, in Obedience to that Appointment,* ORDAIN *him ſuch!* Merry enough! An Officer, in any kind, has not his Power from the King who appointed him to the Poſt; but from thoſe, who, under his Majeſty, confirm him in it: Without Ordination the Biſhop cannot act as ſuch, tho' the King has named him; no more can the other, without being inveſted by inferior Hands to him who nominates him to the Poſt. Beſides, why muſt the whole Power of a Biſhop proceed from his Ordination, when it is no more than the laſt Act of Form to confirm his Election? Is not his *Nomination* the *Means* or *Occaſion* of all that follows? Does not that *cauſe* the others? Why then muſt the latter be independent, and of a different Sanction from the former, when it is a mere Conſequence of it? The Head of the Church I uſed to eſteem the Head of Biſhops; and cannot help ſtill thinking, that where the real Power lies of *making* Biſhops (however you ſeem to diſlike the Term) at Pleaſure, *there* is the *Source* of all their Authority *as ſuch*:—And, I am perſuaded, that few ſtanch Churchmen would diſpute this Aſſertion, in caſe of the Pope's Appointment; they being generally (as indeed their Arguments oblige them) well affected to his ſpiritual as well as tem-

poſtal Authority and Succeſſion, and fond of his Independency on temporal Princes, the tempting and beloved Aim of all our wrangling Leaders. For what can be more plain than this, even in your own Words, Doctor? You tell us, that *Kings* and *Emperors* did not make *Biſhops*, and that their *Ordination only* is underſtood to conſtitute them ſuch.——Whether this is agreeable to the Conſtitution of the Church, of which you are ſo zealous a Member, I leave the World to judge!

You tell us, (*P.* 14.) that our Laws know of no ſuch Thing as a Biſhop without Ordination: —True; nor of an Exciſeman without taking the Oaths. Do the Oaths then *make* a Man an Exciſeman, and give him his Authority? Surely, no: Since thoſe, who appoint him, can diſpenſe with his Neglect, and yet his Power is the ſame: A Biſhop poſſibly may act without *Ordination*, but not without *Appointment*. In a Word, you know, that the *King* is Head of our national Church; and that all the Power a *Biſhop* has, more than a Prieſt, flows from him, as *Fountain* of our *Epiſcopal Authority*, and, under God, Head of our Church; there being no Eccleſiaſtics in *England* endowed with ſuch Epiſcopal Authority, any otherwiſe than is *received from him*, who

who is either their *ſpiritual Head*, or they are all Heads themſelves.

You triumph mightily in the Style of the Ordinance for Ordination of Prieſts; and tell us, it is there expreſly ſaid, (*P.* 14, 15.) "They are "called to be Meſſengers, Watchmen, and "Stewards of the Lord."—"And are exhorted "to ſhew themſelves dutiful and thankful to "*that Lord who hath placed them* in ſo high a "Dignity."—Whatever divine Senſe you would, by your great Emphaſis, have us put on the Words, *that Lord who hath placed them*, I believe many would be apt, on ſuch an Occaſion, to extend their Eyes no farther than the *Lord Biſhop*.

In the ſame exalted Voice you immediately add, (*P.* 15.) that in every Office, "whether "for Biſhops, Prieſts, or Deacons, the Ordina-"tion is *ſuggeſted* to be performed in purſuance "of the Directions of Chriſt, who hath ap-"pointed divers Orders of Miniſters in his "Church."——"And the very Words of Or-"dination run, In the Name of the Father, and "of the Son, and of the Holy Ghoſt." And then you very judiciouſly aſk, if, after this, (*ibid.*) "any Man in his Senſes can doubt, whe-"ther a Biſhop, in conferring Orders, is not

a general Charge, than that their typical Ceremonies were eſtabliſhed by *Moſes* and *Aaron*, in a very particular Manner: But our Church is wholly model'd on a more Spiritual Foundation, by Chriſt, *without one of the Offices or Ordinances* about which we are now diſputing.

(*P.* 17.) "As the *Article* refers to the *Injunctions of Queen* Elizabeth, to the *Injunctions* "let us go:" [*With all my Heart, Doctor; but pray take me in your Hand:*] "Where we "find the ſame Thing aſſerted as in the Article, "*viz.* That the Queen challengeth no Authority or Power of Miniſtry of divine Service "(*i. e.* the Word and Sacraments) in the Church "—nor any other Authority than that which "was challenged—by King *Henry* VIII. and "King *Edward* VI."—Your telling us, in Explanation of this, that King *Henry*, in his Letter to the Clergy of the Province of *York*, ſays, *That the Miniſtration of the Sacraments was by Chriſt committed to Prieſts*, bears but little Weight, when we have read the indiſputable Anſwer in the Commiſſions taken out by the Biſhops in that and the following Reign (which appear to be too glaring even for yourſelf to over-look) acknowledging, "*That all Juriſdiction, Eccleſiaſtical as* "*well as Civil, flowed from the* King *as its ori-*

"*ginal*

" *ginal Source, and that they held their Biſhopricks* " *only during the King's Pleaſure.*"—Thoſe who made this Acknowledgment, certainly were Biſhops upon theſe Conditions; and conſequently unable to tranſmit any other Authority to their Succeſſors than what they poſſeſſed themſelves, which would deprive our preſent Biſhops of *any* Power, beſides what came from the King; even ſuppoſing (as you would fain have it believed) that *Ordination alone makes a Biſhop.* This is ſo very full, that all farther Diſpute ſeems unneceſſary: However, ſince you lay ſo much Streſs, by a Regiment of ſtaring Capitals, on ſome Words in the Inſtrument taken out by Biſhop *Bonner*, I will have them to look at in your own Dreſs, *viz.* " *We licenſe you to do in our Stead, in our* " *Name, and in our Authority, whatſoever Things* " *do in any Ways appertain to the Epiſcopal Au-* " *thority and Juriſdiction, EXCEPT AND* " *ABOVE THOSE THINGS WHICH WE* " *ACKNOWLEDGE TO HAVE BEEN* " *COMMITTED TO YOU OF GOD BY* " *THE TENOR OF THE HOLY SCRIP-* " *TURES.*" If you would give me Leave to alter the Face of this, and put the *firſt* Sentence in Capitals, it would then ſtand much fuller to my Purpoſe than it now does to your's: For, by a Biſhop's being commiſſioned to do his Office in

in the *KING's STEAD*, and in the *KING's NAME*, he certainly *ordains* a Prieſt *in the King's Stead*, and *in the King's Name*; that, I think, being Part of his Office; and conſequently the Prieſt ſo ordained, has his Authority really from the King, and not from the Biſhop, otherwiſe than as an Inſtrument in the King's Hand. I can by no means agree with your ſaying, That if there be any Senſe in theſe Words, it is, that Biſhops have an Authority veſted in them by Chriſt, *diſtinct* from any they can receive from Chriſtian Princes: Becauſe you will hardly aſſert, they have it immediately from Chriſt, but *ſucceſſively* from the *Maker* of Biſhops; either the Pope, King, *&c.* according to the Cuſtom of different Nations.—Your ſtriving to loſe the Senſe of theſe Words, (*P.* 20.) *We licenſe you to* ORDAIN, and telling us, Biſhop *Burnet* was miſtaken when he repreſents the King to be the Fountain of *all Power*, is much below a Gentleman of your Rank; and your wreſting the Word *Power* into *Juriſdiction*, and *Juriſdiction* into *Magiſtracy*, and *Magiſtracy* into *Civil Effect*, and *Civil Effect* into *nothing*, is ſomething ſo novel and unanſwerable, that, I believe, I had better avoid a Reply, leſt we ſhould both give equal Occaſion to be laughed at.—But, however, I agree with your learned Concluſion, (*P.* 21.)

"That

" That there is *ſome* Difference between a *Biſhop* " or a *Prieſt*, a *Superviſor* or *common Exciſe-* " *man.*"

I am ſurpriſed you ſhould ſo exalt your Voice againſt thoſe Gentlemen, who ſay the Clergy by *Oath* acknowledge their *whole Authority* flows from the King; which you moſt profoundly aſſert, is a wicked Abuſe on ſimple Minds, *and can ſcarcely be matched by any Example.* Pray, good Sir, where the *Wickedneſs*, where the *Abuſe?* What in theſe Words to deſerve ſuch Language? To ſay the Prieſt has his Power *in the Church* from the King the *Head of the Church*, " is ſuch " a *Wickedneſs* as is *ſcarce to be matched* by *Ex-* " *ample!!*" What more could you ſay on the moſt inhuman Act? Would not theſe Words ſtand very naturally after a Maſſacre of the whole Nation?—And by this violent Outcry, can you hope to blind our Eyes, or captivate our Senſes, from ſeeing, That this *matchleſs Wickedneſs* is only a *Truth* which every ſober impartial Man (tho' a *Prieſt*) muſt own.—Not only your *Oath*, but the *Nature of your Office*, prove you to be ſubſervient Members to your *Head* in Chriſt: And it would be a *wicked Abuſe*, indeed, to make us ſimple Laymen believe your *Power* was independent of the King, who give Powers to thoſe,

who, *by virtue thereof*, and not otherwiſe, gives it you.—Theſe warm Breathings on ſuch light, or rather on no Occaſion, betray your Deſigns, and reduce your *Power*, more than all the ludicrous Repreſentations of modern Free-Thinkers, and does more for their Cauſe than themſelves can.

Paſſing in Silence what requires no Anſwer, let me aſk you, what Good you think you have done to the Argument of Succeſſion, by ſaying, (*P.* 24.) "That an Interruption in the Series of "Biſhops concerns us not: And, as the preſent "Biſhops are in Poſſeſſion, let thoſe, who would "diſpoſſeſs them, make a better Claim?"—

I have the Charity to think, that none who diſpute their *Claim*, deſire their *Office*.—But, immediately after this, is it not odd to hear you ſay, (*P.* 24.) *Interruptions there have been, you confeſs, in the Succeſſion of Biſhops*; and ſtill ſtranger in you to aſſert, That tho' a Man, not canonically ordained, ſhould *intrude* himſelf into a Biſhoprick not vacant, yet he is nevertheleſs a Biſhop, and his Epiſcopal Acts valid; *his* Power not flowing from the Rules of the Church, but the Laws of Chriſt? What you here make of the *Chriſtian Church*, or the *Laws of Chriſt*, I know

know not. If an aſpiring Miniſter can *puſh himſelf* on the Power and Gifts of a Biſhop, and thereby gain equal Authority from *Chriſt* with one properly conſtituted, what can we think of the Church he governs! or the Doctrine Men preach by his Appointment!—Beſides, is not this notoriouſly confuting yourſelf? If a Biſhop has his *Power* by Succeſſion from the Apoſtles, as you ſay he has; how can a Man, appointed to that Dignity by nothing but his own *unlawful Ambition*, inherit the ſame Gifts with one canonically conſtituted, then in Poſſeſſion of the See?—— But we ſhall ſoon ſee what drew you into this Abſurdity.—

(*P.* 26.) You carry it with a very high Hand, when you aſſert, That there is never a Man of *Common Senſe* in *England*, who will ſay there ever was any ſuch Thing as a Biſhop without *Epiſcopal Ordination*; and yet, the Page before, *you* ſay, That a Biſhop uncanonically ordained, who forcibly *thruſts himſelf* into a See not vacant, is not therefore *no Biſhop*.——I am willing here to believe, that your extreme Zeal for, and great Intereſt in, the Argument you are handling, has clouded your Diſcernment, and plunged you into ſuch a Heap of Incoherencies and Contradictions: You ſay and unſay, and all for the Good of your Brethren,

Brethren, without conſidering that we weak-minded Laymen (for whoſe Benefit you declare you write) have not the ſame Motive and *weighty* Reaſon to byaſs our Judgments, which Side ſoever of the Argument is uppermoſt; ſo that we cannot, with you, forget what was ſaid on t'other Side of the Queſtion, perhaps but ten Lines before.——I wonder you ſhould ſay, not one Man of *Common Senſe* in *England* will ſay, there ever was a Biſhop not epiſcopally ordained: When I can hardly help thinking, upon Reflection, you might recollect ſeveral, who are not aſhamed to ſay ſo in publick. But certain it is, that many there are, many legal Succeſſors to the Apoſtles in the Church of *Rome*, who allow not one of our preſent national Biſhops to be Biſhops at all, tho' they have the executive *Power* of the Office.—Many of theſe are Men of *Common Senſe*, and there are Men of *Common Senſe* who think almoſt every thing: 'Tis a wild Charge, Doctor, and ſits but oddly on the Cloth!

I cannot bring myſelf to think the Reformed Clergy's deriving their Orders or *Power* from the idolatrous *Church of Rome*, of ſo little Signification as you make it: "The Fact, *you ſay*, "(*P.* 28.) is allowed. The Church of *England* "*had* her Orders from the Church of *Rome*, "and

" and it is her Glory ſhe had it from legitimate " Hands, whether corrupted or uncorrupted. I " ſay, *Legitimate Hands:* For what have the " *Corruptions* of any Church to do with the " Conveyance of the *miniſterial Authority.*"— " Were Biſhops no Biſhops, becauſe through " *Ignorance*, or *Wickedneſs* (if you pleaſe) they " *adulterated* the true Goſpel Doctrines? As " reaſonably may you ſay, That a Steward is *no* " Steward, becauſe he accepts falſe Coin, or em- " bezzles his Maſter's Goods."

Why the *Church of England* ſhould glory in having her Orders from the erroneous *Church of Rome*, I cannot conceive: And why, for the Sake of boaſting of an extravagant and romantick Succeſſion from the Apoſtles, you ſhould aſſert the moſt *wicked Men* a legitimate *Chriſtian Biſhop*, is ſtill more ſurpriſing. The abſolute neceſſary Qualifications to form a common Chriſtian, are *Purity of Morals* and *Holineſs of Life:* If he becomes openly, and incorrigibly licentious, he ceaſes, in the Eye of the Church, *to be a Chriſtian*; is renounced, and denied even Chriſtian Burial. Shall then a *Chriſtian Biſhop*, in whom all Virtues ought to abound, to the Example of our Directors and Guides, and to the Purification of the whole Church; whoſe only

and

and alone Accompliſhments for that high and holy Station, are a thorough Subjection of his Paſſions, a Regard for Futurity, and a Contempt of the Follies of the preſent Life. Shall he, diſregarding all theſe neceſſary Qualifications, and abandoning himſelf to Vice and Folly, nay, to Blood and Rapine, be a *legitimate Miniſter* and Guide to lead to that Holy and Divine Being, whoſe Eyes are purer than to behold Iniquity? and undertake to direct us to that bleſſed Kingdom, into which we are aſſured, from indiſputable Authority, no unclean Thing can enter? —This Method of arguing your Succeſſion, is not only notoriouſly repugnant to the *Senſe of Scripture*, and the *Nature of the Thing*; but alſo ſo contradictory to *Common Senſe*, that I ſhould bluſh to undertake confuting it, did you not ſwim in ſuch Raptures when you unhappily chance to mention it; whilſt even your own Words and Citations, but a few Pages before, are more than a ſufficient Anſwer to all that can be urged on this Head, by yourſelf or any of your moſt zealous Brethren.——You firſt quote (*P.* 8.) St. *Paul*, where he charges *Timothy* to commit what he had told him to *faithful* Men; and where he alſo bids *Titus* ordain ſuch to be Elders (which you explain to be Biſhops and Prieſts) as were *blameleſs*, *ſober*, *juſt*, *holy*, *temperate*,—and then

then you add, as an Inference from it, That they *did* chuſe (*P.* 9.) " ſuch Perſons, as, by the " *Soundneſs of their Faith*, and the *Sobriety of* " *their Lives*, were fitteſt for this Divine Truſt." Now, Sir, if *Soundneſs of Faith*, and *Sobriety of Life*, made a Man *fit* for this important Office, in the Time of the Apoſtles; can an ignorant or wicked Man be *fit* for it? Nay, *can* he, being *wicked*, diſcharge this *Holy Truſt* any time after? Is it poſſible, that *he* can inherit that Power, and tranſmit that to others, which never was given but to true Members of Chriſt's myſtical Body and Church, which no *wicked* Man can be, whilſt he remains ſuch?——After all the *Scripture Anathema's* againſt the evil Doer, is it not ſtrange to hear a *legal Doctor* of the *Chriſtian Church* aſſerting, That the Holy and Divine Gifts of the Miniſtry are never the leſs exiſtent in a Man once ordained a Prieſt, by reaſon of his *Errors* and *Wickedneſs*, than it would be, ſhould he keep himſelf ever ſo conformable to the real Chriſtian Diſcipline!—Does not GOD, in the *Holy Scripture*, declare, that the Heart muſt be clean which he inſpires? Do you think a *Roman Biſhop* can either inherit or beſtow the Power of Chriſt's Miniſtry at his own Pleaſure, without conforming to the Rules upon which it ever hath been, and always will be granted? That is, in plain

plain Terms, whether the *Almighty* will or no? Since he has often renounced every Worker of Iniquity, even from being a Member of his Community, much more from being an Inheritor of thoſe Gifts which ever were the Reward of diſtinguiſhed and exemplary Piety; and which, through the whole Scripture, appears not indeed given to *every holy Man*, but never given or continued where *Holineſs was wanting*.—But, waving much more that will offer to every common Reader on this Head—

Is it not ſomewhat unaccountable to ſee our Clergy ſo warmly blame, and pretend to renounce all the other Doctrines of the Church of *Rome*, whilſt you ſo ſtrenuouſly aſſert the Legitimacy of their Succeſſion to the Apoſtles; for no other Reaſon, as Men muſt ſee, than to give you a little more imagined *Power* to boaſt of! Were it not much better, Doctor, to renounce all Relation to them in this reſpect; and venture, if poſſible, to ſtand on the Foundation that can never fail, *a Faith in Chriſt, according to the Scriptures, and Lives anſwerable thereto?*——Any thing elſe, however high it may ſound in the Ears of the Unwary or Ignorant, and puff your own Vanity and Imagination, be aſſured, can never prevail with

with the Candid and Judicious, nor perſuade thinking Men into a Belief of your Authority.

Nay, if our preſent Biſhops derive not their Authority and *Power* from this *Appointment of the Crown*; what will they alledge in Anſwer to the Claims of the nominal Biſhops, whom the Church of *Rome* ſucceſſively preſents to each See in theſe Kingdoms, as regular Succeſſors to the Biſhops before the Reformation, from whence our Clergy, too weakly, are ſo fond of deriving their *Powers?*——Or, were it poſſible to obviate this Difficulty, what can they ſay to the Non-juring Biſhops, and their Succeſſors, who, by Influence of State, were deprived of their Biſhopricks, and their Authorities given to Men more in the Intereſt of the then new Government? Is not this ſufficient to evince to every one, That Biſhops really, and plainly, take their Growth from the State; and are ſuch, to no viſible Effect, any longer than they act in Conformity to it?

Your Parallel, between a *Miniſter of Chriſt* and a *Steward*, is unnatural, in the Manner you uſe it.—You affirm, *we might as well ſay, a Steward is no Steward, becauſe he embezzles his Maſter's Goods, or accepts falſe Coin; as that a Miniſter*

Minister ceases to be a Minister, because of Ignorance or Wickedness.—Pray, Doctor, does not a Steward, so acting, justly deserve to be dismiss'd his Employment? Nay, when detected, is he not discharged from his Master's Service for such Misdemeanour? Would it be reckoned good Usage, if, in such Case, others, declaring themselves trusty and careful Servants, should consent to acknowledge such a Person Steward, whom he is rejected; pay him their Rents, as usual, and insist on his Receipts being a *Discharge*? Discharge?—The Application of this is too plain to need my Animadversion.

What you say of the Church of *Rome*'s transmitting a *pure*, *divine*, Authority to ours, tho' *not possessed of it herself*, is too plain to be refuted without Laughter; which makes me rather chuse, since you make no Medium in this Case, to join main one of those *weak* Heads, who hold, what you call a *ferry* Objection to your Power, that believe (at least, with you, endeavour to make others believe) that a corrupt and *wicked Man* may be a *Holy* and *Good Bishop* at the same time!

You say, (*P.* 29.) That a Bishop, in *ordaining*, gives a Trust to "preach not his own Doctrines, "but those of Christ; therefore, if the Person "ordained

"ordained ſees Cauſe to depart from the Doc-
"trine of the Biſhop who ordained him, he is
"bound to depart from it."—Suppoſe he ſhould chance to think he had Cauſe to depart from all the ſaid Biſhop holds; according to your Doctrine, he is not the leſs a legitimate Prieſt, whether the Biſhop, or himſelf, be right or wrong! —Pray, Sir, what is it then that is *tranſmitted* by this Ordination? Is it only, as you ſeem to make it here, a *Power* to boaſt of, and a Liberty to think and do as he pleaſes, without Danger of forfeiting his *Miniſterial Gift*, or *Authority?* Are there not Qualifications requiſite to obtain him this firſt Order? And, can you hope to perſuade us, that even when he is arrived at the holy Station of a Biſhop, he may throw all *Religion*, *Virtue*, and *common Honeſty*, behind him; ſhew a *wicked* Example to his Flock, and even bring *falſe Doctrines* into the Church; and yet remain, in Point of his *Spiritual Powers*, as fully capable of his Office as the moſt circumſpect, vigilant, and pious, among them? As ſoon might the Miniſterial Gift, and Power, be conveyed through the Hands of a Perſon who had never been ordained; nay, ſurely, much more probably; the unordained Perſon, if a Man of a *holy Life*, comes nearer the Scripture Conditions.

The Article *of Creed-making* (*P.* 29, 30.) I agree with you in, ſuppoſing you will leave it to every Man's *own Underſtanding*, whether to regard them or no; as well as to the Biſhop to make them according to his "*own Underſtanding:*" You might, had you choſe it, have told us, you blame no-body for rejecting them when made, tho' by a hundred Biſhops; which, as it is a juſt and generous Sentiment, I am willing to believe your's.

You are much to be commended for your lively Picture of the *mutual Dependency* of *Church* and *State*; wherein you aſſure us, (*P.* 32.) That "whilſt the Civil and the Eccleſiaſtical "Powers act in Concert, all will be well: The "State needs not to envy the Church her Spiri- "tual Authority, whilſt Churchmen yield that "Allegiance to Kings, which is *neceſſary* to give "Strength and Stability to their Government."

That the Church Allegiance is *neceſſary* to ſupport a *Lawful Civil Government*, has been indeed experienced by ſome Princes at a very dear Rate: But that it *ought to be ſo*, will not ſo readily be allowed; ſince in the Beginning it *was not ſo*. The Founder of our Religion tells us, it

ſhould not be ſo; and numerous Examples teach us, that the State is in a very precarious Condition, where *it is ſo.*——What but this imagined Share in the Legiſlature, has involved ſo many Princes in the unhappy Diſputes with their Subjects, which have perpetually rendered their Reigns and Lives tumultuous and ſucceſsleſs, and often ended in their Ruin?——In theſe Commotions the *Prieſt* has a very great Advantage of his *Prince*, by having free Acceſs to the *Ears of the whole People*, who, perhaps, (as indeed it too often happens) through a Prepoſſeſſion in his Favour, miſtake *his Cauſe* for the *Cauſe of God*; and conſequently think it their Duty rather to adhere to *what he directs*, than to the *true Intereſts of* their *Sovereign*, their *Country*, and *themſelves.*

You ſay, (*P.* 34.) that "*Prieſtcraft*, *Spiri-*
"*tual Tyranny*, *Domineering over Men's Con-*
"*ſciences*, and the like, are fine Words to lead
"up a *Cry* with, when the Clergy are to have
"the *Mob* raiſed about their Ears, and to be
"made odious."

To this it is eaſily anſwered, that the chief, if not all thoſe who have raiſed, what you here call, a *Cry againſt the Clergy*, have happened to

be Men as undeſerving the Name of *Mob*, as the *Holy Fraternity* itſelf: They have been Men of *Learning*, *Ingenuity*, *Honour* and *Character*, and ſome of them of conſiderable Figure; who could have no *ſelf-intereſted* Views from their Labours, received no *Stipend* for what they taught, and wiſhed no other Reward for their generous Endeavours to propagate Knowledge, and unſcale our Eyes, than what reſults to every virtuous Mind on doing a good Action: Nor is it probable, that their Productions appeared, that the *Clergy might be deſpiſed*; but that *Mankind might be informed:* And if the latter Deſign, by the Force of Truth and Reaſon, ſhould produce the former Effect, muſt we, to prevent it, be kept in Ignorance? Muſt *all* Mankind be kept in the Dark, and be deceived, rather than a *few* ſhould be laughed at, who have the greateſt room to laugh in their Sleeves at the Reverence, and *Money*, given them for doing that, which the real Miniſters of Chriſt know themſelves obliged to do for *nothing*, according to their original Inſtitution; or, at leaſt, for voluntary Rewards, and not for forced ones!——This, Doctor, I only ſay by way of Suppoſition; it not being, perhaps, the preſent Caſe: To evince, that were the *Contempt of the Clergy* a natural Conſequence of

Truth's

Truth's being generally received, it can be no Objection to its Propagation.

You ſay, (*P.* 34.) "If any ſhould ſuſpect I "am fighting with Shadows of my own making, "let him go to the Author of the *Independent* "*Whig:* A Writer! of whom I will ſay no-"thing; but leave his *Works* to ſpeak his *Me-*"*rit.*" A Writer! who, I am very willing to believe, (and am perſuaded the World will for us) has *ſaid more than we can both ſay.* And whoſe Works have already ſpoke his Merit ſo well, as to leave nothing for us to add!

Of the Clergy, you (*P.* 35.) "beg Leave to "ſay thus much: That never did they deſerve "ill Treatment leſs than now. No-where is "Chriſtianity taught in greater Purity than in "the Church of *England:* In no Age has it "been better defended than in this: In no Time "have there been fewer Cauſes of Complaints "of the Behaviour of the Clergy in Point of "Morals: Never was there a better Diſpoſition "in them to pay Duty and Allegiance to *His* "*Majeſty* and *His Royal Family.* From whence "it is manifeſt, that theſe Outrages againſt the "Order, are the Effect of mere Libertiniſm, "and a general Diſſatisfaction to all revealed

" Religion; againſt which ſome Men are ſo " violently bent, that neither Parts, nor Learn- " ing, nor Sobriety, nor Loyalty, nor all the " good Qualities uniting in a Clergyman, which " conſtitute an amiable Character, and would " gain him Honour in any other Situation of " Life, (no, nor *Dignity* added to theſe) can " ſecure him from thoſe Affronts, which a Man, " that underſtands himſelf, would be aſhamed to " offer to a common Porter. There are, I " truſt, ſome reaſonable Men ſtill left among " us; and how much theſe Things are for our " Credit, or what Conſequences they may pro- " duce, let *ſuch* judge."

Ill *Treatment* I would by no means have the Clergy, or any other Set of Men, meet with: Nor do I apprehend this Inſinuation juſt: To make Enquiry into the Merit of their Claim to Regard and Contribution, is, ſurely, no ill Treatment; ſince it is our Right to know *why* we are to ſuppoſe *them* endued with more Spiritual Authority than *ourſelves*, and whence their Right of Maintenance derives: But here you could not avoid the beaten Tract of your Brethren, by crying out againſt the leaſt Query of your *Power*. That the *Clergy are inſulted*, the *Church in Danger*, and the whole *Fabrick of Epiſcopacy attacked*.

tacked.——Nothing more betrays the Weakneſs of a Cauſe, than its Inability to bear Scrutiny. Were the Clergy themſelves, in their own Conſciences, fully convinced of the Validity of their own Foundation; it is my humble Opinion, they are Men of too much Candour, to make ſuch clamorous Remonſtrances againſt every little Offer to diſcuſs their Pretenſions. Whatever you may think of the modern *Defences of Chriſtianity*, it is obvious, all of them have not been written by Clergymen: But, allowing they had, alas! it is too evident, that their Succeſs is not conſiderable enough to boaſt of!—The *Morality of the Clergy*, in general, is well enough known to convince every Man, that, if there never was leſs Reaſon to find Fault, there never was too much Occaſion to applaud their Conduct in this Reſpect. Particular Inſtances I ſcorn: But whether, in general, their Behaviour, as to Charity, Sobriety, Chaſtity, Brotherly Love, and Hoſpitality, is anſwerable, to what it muſt *neceſſarily be*, to conſtitute them what they aſſume the Name of, I forbear to determine.——Their *Duty and Allegiance to his Majeſty*, I do not any way diſpute; but, perhaps, it may not be more owing to Zeal for our Civil Eſtabliſhment, than Regard to their own Intereſt. Have they not all their *Powers* in full Force? Their Lands and

Hereditaments (*however acquired*) in the moſt ſecure Tranquillity? Nay, have they not *Commendams* beyond Imagination, and *Diſpenſations* in abundance! * * *

to Society[6] and has involved Mankind in Errors for many Ages. Regard to *Civil Magiſtrates* is neceſſary to the Well-being of a Commonwealth; but other than that, is not abſolutely eſſential to any deſireable End. And in all Ages and Countries, wherein the Honours, due to Prieſts, have been ſettled, and protected by the State, and the People compelled to obey them; it has always proved the *Bane of the People*, and, generally, the Subverſion and *Ruin of the Government:* Which ſufficiently demonſtrates the Wiſdom of our preſent Conſtitution; by which, tho' we are obliged to contribute to the Support of our Clergy, yet we are left to our own Choice, whether we will pay them, or their Doctrines, any other Regard; and are therefore wholly independent on their Teachings, unleſs ourſelves think them conſonant to the Scriptures, and the excellent Plan of *Chriſtian Morality* therein contained.—Were it otherwiſe; were we forced (as many other Nations are) to take our *Prieſts Interpretations* of thoſe ſacred Writings, as the *true Senſe* of them, without daring to declare the leaſt Doubt; we ſhould ſoon ſee the glorious Sun-beam, which has for ſome Years enlightened the Underſtandings, enlarged the Ideas, and reformed the Sentiments of every ingenuous and well-meaning Enquirer, begin to eclipſe: And our Poſterity, in a few

Ages, would be plunged into as deep an Abyſs of Error, as ever was that from which our moſt illuſtrious Anceſtors extricated themſelves; many of them at the Price of their *Families*, their *Eſtates*, and *Lives*.

Upon the whole, Doctor, let me intreat you, or any of your Brethren, whoſe Zeal for *your-ſelves* obliges you to appear publickly in Defence of *your own Order*, to conſider, that, when you addreſs your Labours of this Kind to us Laymen, you appeal to thoſe, who, not being hood-winked by the Opulences of Spiritual Advantage, have unclouded Eyes to read your Pleas; and therefore ſeldom ſee your Arguments ſo concluſive as the forementioned Reaſons prevail with yourſelves to think them. And, above all, let me deſire you, eſpecially on ſuch Occaſions, to avoid ſuch frequent Claim to *Power* and *Authority*: Things, which, to a Layman, with a *New Teſtament* in his Hand, appear no way attendant on a Miniſter of the Church, and wholly foreign to the Purpoſe and Deſign of a *Chriſtian Prieſthood*; whoſe Authority was to be of a Nature very different from what we ſee aſſumed in our Time. For be aſſured, that while Churchmen make Gain their governing Principle of their Actions, the Laity (eſpecially the more unthinking Part

of

of us, which, perhaps, is by much the Majority) will not eaſily be prevailed on to think them in Earneſt, when they *direct us* to Springs of Actions purely ſpiritual; without taking one Step in the rugged Path *themſelves*, farther than is productive of ſome viſible and immediate Reward in this Life; whilſt, at the ſame time, *we* are all told to expect no Recompence for our Virtue here, but to depend on a ſufficient Return to all Sufferings, hereafter. Nor can it be wondered at, when this Conſideration has an Effect which good Men ſee with Concern; ſince the Bulk of us, being unlearned, and of but common Apprehenſions, are much ſooner moved by *Example* than *Precept*; and apt to think a Clergyman gives a much more *convincing Proof* of the *Validity of his Commiſſion*, by living a holy and ſober Life, and ſhewing a truly Chriſtian Pattern of *charitable* and *blameleſs* Conduct; than by demonſtrating, ever ſo plainly, that Archbiſhop *Parker* was conſecrated in *Lambeth-Chapel.*

I am,

Reverend DOCTOR,

Your Moſt Obedient,

Jan. 31, 1734-5. *Humble Servant*, &c.

THE POWERS Claimed by the HIERARCHY, EXAMINED.

Occaſioned by a late Pamphlet, Entitled,

The PARALLEL, &c.

In a LETTER to a FRIEND.

Firſt printed in the Year 1735.

THE

POWERS

Claimed by the

HIERARCHY,

EXAMINED.

SIR,

I Have read the Pamphlet which you put into my Hands, intitled, *The Parallel*; and here ſend you my Thoughts of it, and Remarks upon it, as you deſired. I muſt own, that the Book is written with a great deal of Artifice, with a Shew of Impartiality, and with ſome plauſible Appearances of Moderation and Temper, which are very well fitted to amuſe and deceive: And this, joined with your Requeſt, which will always have the Force of a Command with me, has been the

the chief Motive of my taking abroad, and lay ing open, the Author's Reaſonings.

The learned Author founds his *Parallel* upon the ſuppoſed Congruity of his Grace the Abp. of *Canterbury*'s Oppoſition to Dr. *Samuel Clark*, and the late Oppoſition of his Grace of *London* to Dr. *Rundle*: But he might as well have called this the *Perpendicular*, as the *Parallel*, for any thing it can make to his Purpoſe; for there is no Paralleliſm at all in the two Caſes.

Dr. *Clark*, ſo far as I could ever find, was never recommended to a Biſhoprick, and never was oppoſed in any ſuch perſonal Intereſt; nay, I have often heard that the Doctor had never any ſuch Expectation or Intereſt to make, and that he was very well ſatisfied with the Situation he had in the Church: I do not ſay that I had this from the Doctor himſelf, nor do I believe that he ever deceived his Friends.

His Grace the Abp. of *Canterbury* oppoſed Dr. *Clark*'s Account of the Trinity, as thinking it contrary to the Doctrine of the Church of *England*, and, perhaps, inconſiſtent with the Senſe of Scripture: But his Grace of *London* oppoſed and perſecuted Dr. *Rundle*, without charging him with

with any thing that he could ſupport; or without being able to prove any Doctrine or Poſition, as eſpouſed and maintained by him, contrary to what had been received and ſettled, as *True Religion*, by *Law*.

There is, therefore, no Congruity between the two Caſes, but only this, that both were *Oppoſitions* founded upon weak or inſufficient Grounds, tho' one was much more unjuſtifiable than the other; and herein, I preſume, the *Parallel* lies. And I ſhall here venture to ſay, that it will appear, upon farther Examination, that this learned Writer has proved nothing by his *Parallel*, but that he and Dr. *Henry Sacheverel* are two parallel Caſuiſts and Divines: For tho' this learned Lawyer has a little more Artifice, and a deeper Diſguiſe; yet I think I am able to prove, that he has no more Truth of his Side, than the forecited Doctor of Divinity, and, conſequently, that they ought to *dangle together* in the ſame *Church Mathematicks*.

This Author, in mentioning Dr. *Clark*, could not help ſpeaking of him as a very great and good Man, a Perſon of the moſt extenſive Learning, and unexceptionable Probity: But then, it ſeems, he was pitied for ſome "unhappy Errors "he

" he had imbibed, or which the too great Re-
" liance on his Metaphyſical Way of Reaſoning
" had carried him into; unhappy! to think
" with the ſhort Line of Reaſon to fathom the
" Depths of Eternity, or to comprehend the
" Eſſence of the Godhead, which both Faith
" and Reaſon tell us is incomprehenſible."

But this is ſo far from a juſt and fair Repreſentation of Dr. *Clark*'s Caſe, as to the Share he had in the *Trinitarian* Controverſy, that 'tis the groſſeſt Miſrepreſentation of it, and a more falſe or injurious Turn to it could not have been given: For ſo far was this great Divine from ſupporting his Scripture-Doctrine of the Trinity by Metaphyſical Reaſonings, that, on the contrary, he laboured as much as poſſible to bring off his Adverſaries from this Way of Reaſoning, and to keep to the moſt plain, unartificial, and unexceptional Declarations and Teſtimonies of Scripture and the moſt antient Fathers. And his learned Antagoniſts, eſpecially Dr. *Waterland*, could have had no Plea againſt him, or have ſtood the Argument for one Reply, had they not involved themſelves in Metaphyſical Subtleties, and impenetrable Darkneſs, by pretending to fathom the unknown and incomprehenſible Subſtance and Eſſence of God, of which the Scripture

ture ſpeaks not one Word, and upon which the Matter cannot in the leaſt depend.

I think no learned Man in Controverſy ever was, or ever could be, driven to a greater Diſtreſs, than Dr. *Waterland*, in his Argument againſt Dr. *Clark*. He was continually obliged Metaphyſically to explain away and diſtinguiſh himſelf, out of the plaineſt, moſt direct and expreſs Teſtimonies, both of Scripture and Antiquity: He was forced to aſſert and maintain, that Three Perſons, or intelligent Agents, really and truly different and diſtinct, were yet, conſidered as united in one undivided Subſtance, but one Perſon, or intelligent Agent; that three coordinate Creators and Governors of the World, were but one Creator and Governor, or, at leaſt, but one God; and that two Beings, Perſons, or intelligent Agents, ſuch as God and Man muſt neceſſarily be, are yet but one Perſon, or one intelligent Agent: Which ſome might think to be, not only the groſſeſt Nonſenſe and Contradiction, but even direct Blaſphemy; as perhaps it muſt be, abſtracting from the Metaphyſical Art of maintaining both Sides of a Contradiction. But it might well be doubted, whether it could ever be in the Power of all the Prelates in *Chriſtendom* to inſtruct Men in the right Way to Salvation,

vation, if they muſt be thus ſaved by Faith in oppoſition to Reaſon; and if the plain revealed Will of God muſt be farther and more clearly revealed, by *Metaphyſical* Eccleſiaſticks, into *Contradiction* and *Myſtery*.

Dr. *Clark*, in the whole Controverſy, ſtood to this plain, practical, and moſt eſſential Principle of Chriſtianity, the *Supremacy* of *God the Father*, as the Fountain of all Authority, and the ultimate terminating Object of all religious Worſhip and Obedience; that the Son had derived all Power and Authority from his *God* and *Father*, and never acted but in his Name; and that Chriſt, when the Ends of his Mediatorial Kingdom and Government ſhall be anſwered, muſt again reſign all *Power* and *Authority* to the *Father*, that *God*, even the *Father*, may be all in all. And this great Man plainly proved, that the Chriſtian Fathers of the firſt three Centuries continually reſolved the Unity, not into the unknown incomprehenſible Subſtance, or Eſſence of God, but into the *Supremacy* of the *Father*, who was, in this Senſe of *ſupreme Authority* and *Worſhip*, the *only one true God*, and the *God and Father of our Lord Jeſus Chriſt*; and they never aſcribed any Honour or Worſhip to the Son, but what was due to him by the *Will* and *Appoint-*

ment

ment of the *Father*. Now this is not only Scriptural, but a plain intelligible Doctrine: There are no *Metaphyſicks* in it, and no *Myſteries* to be made a *Market* of.

But I have no Intention, here, to enter into any Controverſy with this Author, or any Body elſe, about theſe Matters. I thought it neceſſary to ſay thus much, to let the Reader ſee with what Fairneſs he had repreſented Dr. *Clark*, and where the great Charge of Metaphyſical Sophiſtry and Obſcurity ought to be laid. If the Author can ſhew that I am miſtaken, I ſhall thank him for his Pains; but if he cannot, he may take the Honour of his own Diſcovery.

The Author having juſt mentioned Dr. *Clark* as the Parallel, preſently drops it, as nothing farther to his Purpoſe; and perhaps it might not have been much beſide his Purpoſe, to have let it quite alone, ſince 'tis plain that he had ſomething elſe in View, and that this could be intended only as a Blind. The Defence of Church-Power, the Juriſdiction of the *Spiritualty* independent of the *Temporalty*, is the main Point; and if Men would but agree in this, it would be no great Matter what they thought about leſſer and more indifferent Things: The Doctrines of Chriſtianity,

Chriſtianity, the Claims of the Chriſtian People, and the Common Rights of Mankind, are mere Trifles, when they are ſet in Competition with the *Power of the Clergy:* The *ſeparate, independent* Power of the *Clergy*, in Matters *ſpiritual*, is the *Church Conſtitution*; which is ſo far weakened, or ſubverted, as this Power is made dependent on the Civil Juriſdiction. All Appeals to the Civil Power from Proceſſes Eccleſiaſtical, and all Prohibitions granted in the Civil Courts againſt any ſuch Cauſe or Proceſs, are Invaſions of the Spiritual Rights and Powers of the Eccleſiaſticks; and they who take under their Cognizance any ſuch Matters or Cauſes in the Civil Courts, are Enemies to the *Conſtitution:* All Laws made to recover, ſtrengthen, or confirm this Power of the Clergy, are in Favour of the *Conſtitution*; but Laws made to reform and reſtrain, even the Corruptions and Abuſes of ſuch a Power, muſt, in conſequence, tend to ſubvert, enervate, and deſtroy the *Conſtitution*.

This, I think, is the Secret of the whole Affair, and the evident Meaning of all this Author's Propoſitions, when ſtript of their Ambiguities or Diſguiſes, and put into plain *Engliſh*.

The

The Incroachments of the Temporal Courts, from time to time, and the bringing Cauſes Eccleſiaſtical to a Hearing and Determination before the Civil Power, is the great Grievance and Matter of Complaint: Theſe Eccleſiaſticks would fain be Judge and Jury for themſelves, and would not ſubmit their Claims and Pretenſions to the ſame Methods of Trial and Deciſion with the common Rights and Liberties of the reſt of Mankind; and this deſigning Author artfully compliments the Judges and Lawyers in the Civil Courts, as Men of the greateſt Abilities and Integrity, while he is, at the ſame time, upbraiding and condemning them for Tyranny and Injuſtice in their Incroachments and Invaſions upon the Rights of the Spiritualty, and for making new Precedents every Day to the Prejudice of the *Clergy*. But not to keep any longer in Generals, I ſhall now deſcend to ſome Particulars, in order to ſhew that I do not here talk altogether without Book.

The Author of the *Parallel*, having juſt mentioned a Compariſon which he could not ſupport, preſently drops it; and proceeds, as well as he can, to juſtify certain Paſſages and Poſitions, which had been quoted out of the Preface

to

[illegible] all our utmost Endeavours, that they never may have it. Whatever other Party Diſtinctions may be of little Moment, yet the Diſtinction between the Clergy and Laity, in point of Power, is extremely eſſential and fundamental to the Peace and Happineſs of Mankind.

The Clergy, for an Independency, had blinded and enſlaved all the States and Kingdoms in the Chriſtian World, while Morality and true Religion were loſt in the Scuffle; till, at laſt, the bold and brave Efforts of the Laity, in ſeveral Parts of Europe, regained ſome Part of their Natural and Chriſtian Rights and Liberties: And whether the High-flying Clergy, now among us, are not reducing the Laity, as faſt as they can, and by gradual Advances, as the Times will bear, to their old Blindneſs and Slavery, will be further conſidered in following the Author of the *Parallel*.

As this Author has [illegible] and removed all Objections [illegible] Poſitions, which had [illegible] to in the *Preface* to the [illegible] Jurisdictions, the *Latter* [illegible] but one [illegible] call this Matter [illegible] one [illegible] to try how well [illegible] herein acquitted himſelf.

be deſtroying the King's Supremacy, by dividing it from itſelf, and making the Exerciſe of it a Thing impoſſible and contradictory: For the final Deciſion of all Matters in Judgment under the King, muſt terminate and reſt ſomewhere, either in the Civil, or Eccleſiaſtical Courts; and the Queſtion now ſeems to be, whether it muſt be in one, or the other.

There are no Matters of Moral Right and Wrong, but are really Spiritual, ſo far as Spiritual Matters can be ſubjected to any human Cognizance and Juriſdiction; and therefore the *Church*, or *Clergy*, muſt be independent in all Matters and Cauſes of Moral Right and Wrong, or in none. And, indeed, grant them but an Independency in any thing of this Kind, and they will ſoon claim it in every thing elſe: Give them but an independent Cognizance and Juriſdiction in *Spiritual Matters*, and they will ſoon hook in all other Matters under ſome Pretence or other. And this has always proved true in Fact and Experience, as often as the Church, or Clergy, have been complimented with any Power independent of the State, or Civil Juriſdiction: And, therefore, Thanks be to God, that, by the *Engliſh* Conſtitution, the Clergy have no ſuch independent Power; and we ought not only to pray,

but to uſe our utmoſt Endeavours, that the never may have it. Whatever other Party Diſtinctions may be of little Moment, yet the Diſtinction between the Clergy and Laity, in point of Power, is certainly eſſential and fundamental to the Peace and Happineſs of Mankind.

The Clergy, for an Independency, had blinded and enſlaved all the States and Kingdoms in the Chriſtian World, while Morality and true Religion were loſt in the Scuffle; till, at laſt, the bold and brave Efforts of the Laity, in ſeveral Parts of *Europe*, regained ſome Part of their Natural and Chriſtian Rights and Liberties: And whether the High-flying Clergy, now among us, are not reducing the Laity, as faſt as they can, and by gradual Advances, as the Times will bear, to their old Blindneſs and Slavery, will be farther conſidered in following the Author of the *Parallel*.

As this Author has undertaken to clear up, and remove all Objections to the Paſſages and Poſitions, which had been quoted and referred to in the *Preface* to the *Codex*, by the Author of the *Letter from the Temple*, it will be neceſſary to call this Matter to a little farther Account, and to try how well the Author of the *Parallel* has herein acquitted himſelf.

The

The Author of the *Parallel* complains, that the Author of the *Letter* had moſt groſly abuſed and miſrepreſented a Right Reverend Prelate, by quoting independent Paſſages out of the *Preface* to the *Codex*, which could have had no ſuch obnoxious Meaning and Conſtruction, had he taken them in their natural Order and Connexion.

The Author of the *Codex* had aſſerted, "That "a vigorous Adminiſtration of Juſtice in all "Points which relate to the *Correction of Man-* "*ners*, and in ſuch other Matters which con- "cern *Order* and *Diſcipline* in the Church, is "one of the greateſt Supports to *Religion*, and "to the Honour of God's *publick Worſhip:*" Now that a vigorous Adminiſtration of Juſtice againſt moral Vice or Wickedneſs, which is inconſiſtent with the Good of Society, and by which one Man injures another, is neceſſary under every Adminiſtration and Form of Government, and that Civil Peace and Property cannot be ſecured without it, is very certain; and I know no Man in his Senſes that ever denied this. If this be all that is contended for by theſe Eccleſiaſticks, I dare ſay they may be perfectly eaſy under ſo wiſe and righteous an Adminiſtration as this,

even tho' the Power ſhould not be lodged in their Hands.

It cannot be ſaid, with any Appearance of Truth, that the Civil Juriſdiction, or Temporal Courts, are defective in puniſhing Vice and Immorality, when ſuch Matters and Cauſes are brought before them; or that the Eccleſiaſticks, in their Spiritual Courts, have ever done it better when it has been left to them; but the quite contrary of this has always been known and felt by Experience: It muſt be, therefore, a *vigorous Adminiſtration* of Juſtice in Matters of *Church Order* and *Diſcipline*, or a ſtrict and rigorous Execution of Penal Laws in Matters of *Religion*, and where the Eccleſiaſticks themſelves are left to judge of it, independent of the Temporal Courts, that muſt be here meant, if any thing at all is to be underſtood by it. And the *Engliſh* Laity, of every Denomination and Party, ought well to conſider how far the Hierarchy have formerly carried this, and what they are puſhing at now.

'Tis certain that the outward Peace, and Temporal Civil Rights of Society, muſt be ſecured by Force or Compulſion, becauſe the Motives of Religion and Conſcience are not found,

found, under the preſent Corruption of Human Nature, ſufficient to this End: But then 'tis as certain, that ſo far as Men are influenced by ſuch Motives and Inducements of Force and Compulſion, they do not, and cannot, act upon the ſpiritual Motives of Religion and Conſcience; nor is it poſſible that true Religion ſhould be promoted and ſecured by Coercion and Force, in the *Eccleſiaſtical*, more than in the *Civil* Courts. Such Eccleſiaſticks, then, in pleading their Rights againſt the Civil Juriſdiction, may talk of *Religion* as long as they pleaſe, where Men are ſenſeleſs enough to regard them; but, 'tis very evident, that they mean nothing but their own *Temporal Power*: And yet Experience has ſufficiently proved, that they are the unfitteſt Men in the World to be intruſted with ſuch Power, and have always made the worſt Uſe of it.

The Diſtinction of *Civil Power*, into *Temporal* and *Spiritual*, has done them infinite Service; and, were it not for this Diſtinction without Difference, they could have nothing to ſay: But, by this Mechaniſm of Sounds, they keep up a Pretenſion and Claim to certain Spiritual Rights and Powers, which are as much Temporal Rights and Powers as any in the World; and in the Nature and Reaſon of the Thing, as well as by

the *Engliſh* Conſtitution and Laws, as much under the *Civil Juriſdiction.*

The Word *Conſtitution*, as now uſed by theſe Men, ſignifies the *Power* of the *Church* or *Clergy*, and all the preſent Abuſes of that Power: For, ſubſtituting here the one for the other, all that they ſay will be clear, conſiſtent, and intelligible; but, without this, they muſt be ſuppoſed to talk like Fools or Madmen.

But let us ſee how this Author ſtates and repreſents the Matter, *p.* 7. "Is not the *vigorous* "*Adminiſtration* of Juſtice in *Temporal Matters*, "which we with ſo much Pleaſure obſerve in "the Sages of the Law, who preſide in the "Temporal Courts, one of the greateſt Supports of the Government, and to the Honour "of his Majeſty's Adminiſtration? which tho' "it ſhines in Luſtre in every Part, does in no"thing more, than in that happy and wiſe "Choice he makes of thoſe who exerciſe his "Authority therein; Men of that extenſive "Knowledge, deep Judgment, ſound Learning, "great Patience, and unbiaſſed Integrity: Why, "then, is the Eccleſiaſtical Ordinary to be cenſured, for aſſerting that in ſuch Matters which "concern the Order and Diſcipline of the Church, "the

" the vigorous Adminiſtration thereof is one of " the greateſt Supports to Religion, and is to " the Honour of God's publick Worſhip?"

Who now would think, by the Character this Author here gives of our Judges and Lawyers in the Temporal Courts, that he was juſt ready to charge them with invading the Rights and Powers of the Church, and, conſequently, of obſtructing the neceſſary Courſe and Adminiſtration of Spiritual Juſtice, by their daily Prohibitions in the Temporal Courts? But who told this learned Advocate for Church-Power, that the Eccleſiaſtical Ordinary has any judicial Authority, independent of the Civil Juriſdiction? Or that it would be for the Honour of *Religion*, and of God's publick Worſhip, if it had?

Why, my Lord *Coke*, it ſeems, is his Voucher: For he quotes that *great Oracle of the Law*, to prove, that the *Kingdom of* England *is an abſolute Empire or Monarchy, under the King, who exerciſes an abſolute unlimited Power both in* Church *and* State.

It is true, that the King of *England* is inveſted by the Legiſlature, or Parliament, with the ſupreme executive Power both in Church and

State: But then he does not exerciſe this, as the Head of an abſolute Empire or Monarchy, but is limited herein by Law, under the Authority of Parliament, or of the whole Legiſlature. This learned Author muſt, doubtleſs, know this; and cannot underſtand my Lord *Coke*, or the *Engliſh* Conſtitution and Laws, in any other Senſe: And certainly the King's ſupreme Juriſdiction in the Church, cannot cut off the Right of Appeals by Law from the Eccleſiaſtical Courts, or prevent the Civil Courts from granting Prohibitions, and ſtopping Proceſs in the Eccleſiaſtical Court. And I hope that neither this Author, nor the Right Reverend Prelate whom he is vindicating, have any Intention to flatter the King with an abſolute arbitrary Power, or to ſet his Majeſty at Variance with his Judges and Lawyers in the Civil Courts. Such Methods, indeed, have been uſed formerly, and with too much Succeſs; but 'tis not likely they ſhould take Effect now.

Another obnoxious Paſſage in the *Preface* to the *Codex*, which had been taken Notice of, was this; The Author of the *Letter*, ſpeaking of the *great Churchman*, ſays, the Power of the *Church* is his great Aim; and accordingly he thinks it very reaſonable, that no Bills concerning *Religion*

gion " ſhould be preferred or received into the " *Houſe of Commons*, unleſs the ſame be firſt " conſidered and liked by the *Clergy*."

But here the Author of the *Parallel*, to ſhew how groſly and wickedly the Author of the *Codex* had been miſrepreſented, quotes his own Words: " As to the making of Laws concern- " ing Religion by the Temporalty in Parliament, " that is a Point not to be touched, for many " Reaſons: But I hope it will be no Offence to " mention what has paſſed heretofore, between " the *Court* and the *Houſe of Commons*, upon this " Head; eſpecially ſince it has been already " publiſhed by an eminent Member of that Houſe. " *May* 22, 1572, 14 *Eliz.* It is ſignified by the " Speaker, that *her Majeſty's Pleaſure is, that* " *from henceforth no Bill concerning Religion ſhall* " *be preferred or received into this Houſe, unleſs* " *the ſame ſhould be firſt conſidered and liked by* " *the Clergy*."

Here the Author breaks out into this Exclamation: " What now becomes of that dictato- " rial Air wherein they are repreſented? A Re- " cital only of the Royal Meſſages in thoſe " Words which might become a Royal Mouth, " at that Time jealous of the Supremacy; a

" Point perhaps not ſufficiently conſidered by
" the Author of the *Letter*. But whether this
" were reaſonable, or not, requires no farther
" Juſtification, as to this Paſſage, than to ſay,
" that it came from the Mouth of that great
" Princeſs, who was, at that Time, the Glory
" of the Reformation, the Support of the Pro-
" teſtant Intereſt abroad, the Guardian of the
" Liberties of *Europe*; ſteady in her Counſels,
" happy in a wiſe and able Miniſtry, ſuperiour
" to popular Clamours raiſed by diſappointed,
" diſaffected Perſons, againſt Reaſon, and with-
" out Foundation."

Now here the Author of the *Parallel* compounds the Matter between the two Antagoniſts, in ſuch a Manner, that I think it impoſſible for any Man to read and underſtand it, without laughing: For after all his Artifice and Grimace, he muſt either give up the Argument, or come juſt to the Point which he endeavours ſo awkwardly to evade. The Author of the *Codex* tells us, that *as to the making of Laws concerning Religion, by the Temporalty in Parliament, that is a Point not to be touched for many Reaſons.* What theſe Reaſons are, the Reader is left to gueſs at; but poſſibly the chief Reaſon might be, that touching upon this Point in his own Way, muſt

have

have been denying the Conſtitutional Rights and Power of Parliament, which could not be done without ſome Danger, ſince even a Biſhop might have been ſuſpended and degraded for it: But tho' this tender Point could not be ſafely touched, yet 'tis to be hoped that an arbitrary Precedent may be given, *without Offence*; and that Queen *Elizabeth* may be juſtified in ſtraining her Prerogative above Law, and in ſetting aſide, or overruling, the Power and Right of the Temporalty in Parliament, from whom ſhe had derived her Supremacy, and to whom ſhe owed her Crown. But muſt not any Reader in the World think, that the Author of the *Codex* approved and juſtified this Act of the Queen's, as an Exertion of Royal Power, which ought to be imitated in caſe of Need, or where-ever he ſhould think fit to direct it?

But how does this Advocate plead the Cauſe? Why he neither affirms or denies any thing at all about it: He was aware that much might be ſaid on both Sides, and that there might be ſome Inconveniency in ſpeaking out clearly; and therefore he very prudently drops his Client with Compliments and good Wiſhes, and leaves every Body to think of the Matter as they pleaſe.

Either Queen *Elizabeth*'s aſſuming to herſelf the whole Legiſlature, as well as Juriſdiction in the Church, and prohibiting her Parliament from receiving any Bill, or entering into any Debates about Religion, without her Leave, was right, or wrong: If right, the *Codex* and the *Parallel* might have juſtified it, without any ſuch round-about Fetches and Grimace; but if wrong, to what Purpoſe is it here brought in? And what has the Queen's great Character in other Matters, to do with this? Had not the Commons as much Reaſon to be jealous of their Authority and Share in the Legiſlature, as the Queen of her Supremacy? Or ought they to have given up the whole Conſtitution, and Power of Parliament, to her, becauſe at that Time ſhe dreaded the Power and Influence of the Church, and had ſome Reaſon to be afraid of the Popiſhly-affected Biſhops and Clergy, while the Conſciences of the People were ſtill too much under their Juriſdiction?

But I hope we are not now ſo near the V[illegible] of Popery, whatever ſome would make us believe. But perhaps they who raiſe this Outcry, may be more in fear of ſomething elſe, *i. e.* the ſinking Power of the *Clergy*, and their declining Juriſ-

diction over the Conſciences of the *Laity*; which would be infinitely worſe for them, than *Popery* itſelf.

But, I believe, I may now venture to leave it to the Judgment of any indifferent, unbiaſſed Reader, whether both the Author of the *Codex* and the *Parallel* did not intend to juſtify this, and other ſuch-like arbitrary Aſſumptions of Power in Queen *Elizabeth*; and whether they would not recommend it to his preſent Majeſty, or any future Prince, to follow ſuch Precedents, and ſtrain the Prerogative after the ſame Manner, in favour of the Clergy. However, if they did not intend this, they may eaſily declare off, and purge themſelves from any ſuch Imputation, as the natural Conſtruction of Words ſeems to lay them under.

The Author of the *Letter* had farther obſerved, that he (the great Churchman there ſpoken of) "would not have the Spiritual Courts prohibited "by the Courts of *King's Bench* and *Common* "*Pleas.*" To which this Author of the *Parallel* replies, that had he (the Author of the *Letter*) added, "but that Prohibitions, being Original "Writs, ſhould iſſue from the Court of *Chan-*"*cery* only, *it had loſt its Sting.*"

I muſt own, that I can ſee no Sting that would have been here loſt; but all the Strength and Venom of the Sting, in my Opinion, ſtill remains.

If the Judges in the Courts of *King's Bench* and *Common Pleas* have invaded the *King's* Prerogative, and the Rights of the *Church*, let this Author plainly tell them ſo; and not, like an artful ſneering Sycophant, endeavour to compliment them out of all Law and Juſtice. The Right of Trial by Juries has, I think, been always looked upon as one of the moſt conſiderable and valuable Branches of *Engliſh Liberty*; and this, I hope, is a Right which the People of *England* will never part with, or ſuffer to be wreſted from them. The rending the Eccleſiaſtical from the Civil Power, was the curſed Work of the *Papacy*, and the main Foundation of the Anti-Chriſtian Kingdom; and ſubjecting the *Church* once more to the *State*, or to the ſupreme Civil Power in *Parliament*, was the great Bleſſing and Advantage of the *Reformation*.

'Tis certain that the King derives his Prerogative, his Supremacy, and all the Rights of the Crown, from the Legiſlature or Parliament; and that

that all the Laws of *England* are, equally, the Acts of this ſupreme National Power; and therefore none but an Eccleſiaſtical Paraſite, or Tool of Church Power, could repreſent the Matter otherwiſe, as if the Kingdom of *England* was *an abſolute Empire or Monarchy under the King.*

By the ſame Right and Reaſon that Precedents are brought from Queen *Elizabeth*'s aſſuming an anti-parliamentary Power, all the arbitrary Meaſures of the four next Reigns might be juſtified, while the Church and Crown were combined to enſlave and ruin the Nation: But this is certainly a wrong Time of Day to advance ſuch Doctrines or Precedents, under one of the wiſeſt and beſt of Princes. Every Step of his preſent Majeſty's Government has afforded us a ſufficient and moſt convincing Proof, that he has no Intention of ſtraining the Prerogative, of ſtopping or interrupting the Methods of Procedure in the Civil Courts, or of arming the *Clergy* with more Power againſt the *Laity.*

'Tis well known, from the Hiſtory of *England*, and of all other Nations in *Chriſtendom*, that the Hierarchical Clergy have always flattered Princes with abſolute arbitrary Power, in hopes of ſharing in it themſelves. By this means they have often

ex-

expoſed both their King and Country to the utmoſt Hazards; and never was it known when ſucceſsful Struggles of the Clergy for Temporal Power, had not very bad, if not fatal, Effects. The Hiſtory of *England*, ſince the Reformation, furniſhes us with too many Inſtances of this. But I hope an Eccleſiaſtical Spiritual Juriſdiction over Conſcience, will no more puſh us on ſo near to the Brink of Deſtruction.

Moſt unhappy would be the Caſe of the People of *England*, ſhould the Spiritual Juriſdiction ever be made independent of the Temporal, or ſhould the Parliament ever think fit to eaſe the Judges in the Temporal Courts of the Trouble of hearing and determining Cauſes in Appeal from the Courts Eccleſiaſtical: The Iniquity, Tyranny, and Oppreſſion of thoſe Spiritual Courts, has been always a Matter of general Grievance and Complaint; and I am very well ſatisfied, that were the whole Body of the People to be heard about it, Ninety-nine in a Hundred, at leaſt, would give their Votes for the entire Abolition of this *Spiritual Power*. Nor could the Clergy, in ſuch a Caſe, complain of their being deprived of any natural or legal Right, or that any anti-conſtitutional Power would be hereby exerciſed.

Before

Before the Reformation, and under the Vaſſalage of Popery, the Diſtinction between Temporal and Spiritual, or Civil and Eccleſiaſtical Juriſdiction, was *real*; while the People of *England* were governed by, or rather racked and tortured between, two independent Powers, the King and the Pope: But the Laws made at, and ſince, the Reformation, as the Foundation upon which the Church now ſtands, have deſtroyed this Diſtinction as to the Reality of it, by inveſting the King, as the Civil Sovereign, with all Juriſdiction within theſe Realms, of what Nature or Kind ſoever. This Diſtinction therefore, as it is now retained and kept up among us, can be merely nominal, when we would expreſs the different Exerciſe of the *ſame Civil Juriſdiction*, as it is entruſted either with the *Laity* or *Clergy*. The Chancellors, or Judges, in the Eccleſiaſtical Courts, often have been, and always may be, Laymen; and, conſequently, the *Clergy* here can have no legal Claim, excluſive of the *Laity*. The Clergy, I think, would never allow the King to be a Biſhop, Patriarch, or Spiritual Perſon; yet they know very well that he is the ſupreme *Head of the Church*, and that he is inveſted, by *Law*, with all *Spiritual*, as well as *Temporal* Juriſdiction.

The

The Gentlemen of the Hierarchy, till very lately, had always a *Jus Divinum* for their Temporal Power; but having been ſo often baffled and confounded in this Argument, they ſeem now almoſt aſhamed of it: But they ſtill ſweat and labour to keep up the real Diſtinction between *Temporal* and *Spiritual*, or *Civil* and *Eccleſiaſtical* Power; as if every Thing muſt be preſently ſpiritualized as ſoon as it falls into their Hands. And this they are under a Neceſſity of doing, as a Blind to their Ambition and Avarice, ſince it muſt otherwiſe plainly appear to every vulgar Underſtanding, that they are ſtruggling for Temporal Power; that they *hunger and thirſt*, not *after Righteouſneſs*, but *worldly Dominion*; and that they are labouring for the *Meat that periſheth*, and not for that *which endureth to everlaſting Life*.

But 'tis evident, from the Nature and Reaſon of the Thing, that all Power and Juriſdiction, ſubject to a human Cognizance, muſt be Civil and Temporal; and Religion and Conſcience, properly ſpeaking, cannot be brought under any ſuch Cognizance or Juriſdiction. So far as Temporal Motives prevail with Men, the Spiritual Motives of Religion and Conſcience ceaſe; and

Force

Force can never be neceſſary, but where Men will not be governed by *Reaſon*. It is likewiſe, I think, very evident, that two independent Powers or Juriſdictions, tho' one might be called *Temporal*, and the other *Spiritual*, cannot poſſibly ſubſiſt in the ſame Society, under any *one* ſupreme Head, any more than under different and oppoſite ſupreme Heads. This would be dividing the King's Authority from itſelf; deſtroying the Power of Parliament, from which it is derived; and exciting an eternal, irreconcileable War between the King's Civil and Eccleſiaſtical Judges. And the Reaſon of this is plain, ſince there could be ſcarce any Matter or Cauſe whatever, that the one would claim as *Temporal*, but the other might lay in a contrary Claim to it, as *Spiritual*. And this could never be otherwiſe, where a Diſtinction ſhould be made without any Difference in Nature or Reaſon. Nor is it poſſible that all the Laws in the World ſhould ſettle the Boundaries here, where Nature has made none. The Parliament, indeed, may commit all Power to the Eccleſiaſticks, if they pleaſe, and transform the King into a Pope; but I preſume the Experience of paſt Ages has given them but very little Encouragement to it. But the Parliaments, or Legiſlature, at the Reformation, ſaw the Neceſſity of deſtroying this Diſtinction in Fact, and of making

making the Church abſolutely dependent on the State, without leaving them the leaſt Pretence or Claim to any independent Eccleſiaſtical Power.

But all, it ſeems, that the *Parallel* is concerned for in Defence of the *Codex*, is only this, that all Appeals from the Eccleſiaſtical Courts to the Civil, may be prevented by Law, under a Parliamentary Sanction; and that all ſuch Appeals, if any ſuch there muſt be, may be only heard and determined in the Court of *Chancery*. This was ſo *formerly*, or in the Times of *Popery*; and, therefore, 'tis very plain, that it ought to be ſo again. The People of *England* ought to be cut off from all the Right and Benefit of a Trial by Juries, in ſome of the moſt conſiderable Branches of their Intereſt and Property, or in all ſuch Matters and Cauſes as the Clergy might call *Spiritual*, and think fit to engroſs to themſelves.

A Lord Chancellor will be always in the King's abſolute Power; but the Country Inqueſts and Juries can never be ſo: And, therefore, no doubt but they muſt be the King's moſt faſt and ſure Friends, who would compliment him with ſuch a Power, and ſo vaſt an Extent of Prerogative. This is the unparalleled Modeſty of theſe High-flying Proteſtant Eccleſiaſticks! They only

ly deſire to be reſtored to the Exerciſe of the ſame Power under the *King*, which they *formerly* enjoyed under the *Pope*; upon this Condition they will never more ſubmit to his Catholick Holineſs, or call in any foreign Power to their Aid: But if they cannot obtain this, the King and Nation are never to expect any Reſt or Peace from them. And yet could they once obtain this moſt reaſonable Acceſs of Power, they would ſoon puſh at ſomething more; for all Experience has convinced us, that Ambition, eſpecially Church Ambition, is reſtleſs and inſatiable.

Here, then, the whole Scene is opened at once: This is the Myſtery of the Hierarchy: They will ſtand by the King's Supremacy, and be very loyal Subjects, if his Majeſty can but order Matters ſo as to reſtore them to their antient Powers and Privileges. This is the Scheme to which Archbiſhop *Laud* died a Martyr; and ſo I hope will a Hundred other ſuch Biſhops, before the Project can take Effect.

But how comes it about, that the Miniſters of *Chriſt*'s Kingdom ſhould diſcover ſuch an unquenchable Thirſt after worldly Power? Is this the Province which their great Maſter had aſſigned them? Or is this the main Buſineſs of their holy

holy Order? Are they moſt at Leiſure to govern the World? Or have not the Civil Judges and Magiſtrates, Abilities or Inclination to diſpenſe Juſtice without them?

If the Judges in the King's Bench and Common Pleas, in King *James*'s Time, thought it a Burden to hear and determine Cauſes upon Appeals from the Spiritual Courts, 'tis plain that they have ſince changed their Minds, if what this Author obſerves be true, That they are continually, by new Precedents, and adjudged Caſes in Law, encroaching upon the Buſineſs of the Eccleſiaſtical Courts, and conſequently ſtill loading themſelves with more and more Trouble. But this is ſuch a ridiculous Fetch, that one cannot think of it without laughing: It ſeems the Spiritualty would eaſe the Temporalty, as much as poſſible, from the Weight of Government, to make their Burden the lighter, and ſave them the Trouble of it.

But 'tis needleſs to inſiſt longer upon an Argument that is founded in a Jeſt. It will be time enough to re-conſider this Matter, when the Civil Magiſtrates and Judges ſhall petition to be eaſed of the Trouble of hearing and determining Cauſes, upon Appeals from the Eccleſiaſtical

tical Courts; or when the Author can prove, that Juſtice would be more ſtrictly and impartially executed, in caſe the whole Method and Courſe of Law, as it now ſtands, was to be altered in theſe Matters of Church Power. But, in the mean while, the *Laity* may have Leave to wiſh, as well as the *Clergy*; and perhaps may have as much Reaſon to wiſh them leſs Power, as they can have to wiſh themſelves more.

Another exceptionable Paſſage, which had been quoted by the Author of the *Letter* out of the *Preface* to the *Codex*, is this, that the Author of the *Codex* thinks, "That, in Spiritual Mat-"ters, the Clergy may be preſumed the moſt "proper Judges, both of the Aſſiſtance which "the *Church* ſtands in need of from the *State*, "and the ſeveral Degrees of it; and of the "Method by which that Aſſiſtance may be moſt "effectually conveyed and applied for the Service "of the *Church*: That the Legiſlature, by put-"ting the Help which it deſigns for the Service "of the *Church*, into the Hands of the *Laity*, "does the Church a manifeſt Diſſervice: That "wherever it puts the Work, even of the *Sup-"preſſion of Vice*, into *Temporal Hands*, it puts "it into a Chanel not ſo likely to ſucceed, as in "*Spiritual Hands*."

Here,

Here, certainly, the great *Church* and *Statesman* needed a very able Advocate; and he who can bring him off, upon the Principles of the Reformation and Revolution, or upon the Laws of *England*, as *now in Being*, may, by the ſame Sort of Leger-de-main and Hocus-Pocus, do any thing elſe. But let us hear the *Parallel Lawyer* plead, who was reſolved to ſay ſomething or other, tho' he could ſay nothing to the Purpoſe.

Here I muſt refer you to the learned Author's own Argument, Preface, p. 30, 31. *wherein the Deductions are plain, and the Inferences certain*, " If the *Spiritualty* of this *Realm* under his Ma-" jeſty, as the ſupreme Head, be ſufficient in " itſelf, without the Interpoſition of any exte-" rior Perſon, in all Matters of a *Spiritual Na-" ture*, it will follow from thence, that they are " the *moſt proper Judges* of what Aſſiſtance the " *Church* ſtands in need of from the *State*; for " it is a Maxim in Law, *Peritis in arte ſua " credendum eſt.* If the Correction of Manners, " and what relates to the Order and Diſcipline " of the Church, be the proper Province of the " Ordinary, according to the Laws of the Land, " as appears from the before-mentioned Paſſage

" of

" of the Lord *Coke* in *Codrie's* Caſe, it is then " moſt likely to ſucceed in their Hands: And, " laſtly, if theſe Helps happen to be *unneceſſary*, " or *unduly applied*, as the learned Author ex- " preſſes it, it likewiſe follows, that they do no " Service, but a manifeſt Diſſervice, to the " *Church*."

No doubt but the *Spiritualty* of this *Realm* are ſufficient *in themſelves*, and without any *exterior Perſon*, to govern not only the *Church*, but the *State* or Nation too. They have the true *Spirit of Government*, and have always made the beſt of *Power*; and therefore they are the *moſt proper Judges* of what Power they are fit to be intruſted with. They beſt underſtand the Diſtinction between *Temporal* and *Spiritual Power*, in this Proteſtant State, ſince the *Reformation*; and are therefore the fitteſt Men in the World to explain it, and fix the Boundaries of both theſe Juriſdictions for the Temporalty, or *Laity*.

This is the *Parallel*'s Plea, and his Defence of the *Codex*; and they who think it inſufficient, cannot be true Churchmen.

But ſuppoſe that the Legiſlature, at the Reformation, ſhould have deſtroyed this Diſtinction

 between

between the Temporal and Spiritual Powers, as to the Reality of it, or its Effect in Judicature: Suppoſe the Parliament at that Time, and ever ſince, ſhould have aſſumed all Power and Authority within this Realm, as a *Civil Authority*, and inveſted the King with the Supremacy in the Church, not as a *Spiritual* Perſon, but as the *Civil Sovereign*; why then the Diſtinction of Temporal and Spiritual Power would be loſt in Law, as there never was, or could be, any ſuch Diſtinction in the Nature and Reaſon of Things.

The Pretenſions to an *Eccleſiaſtical* or *Spiritual*, as diſtinct from the *Temporal* or *Civil*, Power, cannot poſſibly conſiſt with the Principles of the Reformation, or with the Laws and Conſtitution of this Realm. The Biſhops and Clergy of this Nation are all ſubject to the Civil Power, in their moſt Spiritual Capacities; and 'tis impoſſible they ſhould derive any *Spiritual Power* or Juriſdiction from the King, which the King himſelf has not derived from the *Temporalty* in Parliament.

That the Church or Clergy, as ſuch, can have no Legiſlative Power, is plain, ſince they cannot ſit or act, in Convocation, but by the King's

King's *Parliamentary Authority*; nor can any of their Spiritual Canons or Conſtitutions become valid or binding, without a Parliamentary Sanction: And as they have no Right of Legiſlation, ſo neither have they any Spiritual Juriſdiction, diſtinct from, or independent of, the Civil Power.

There are no Acts of Juriſdiction, how Spiritual ſoever they may be thought or called, that are exerciſed by the *Eccleſiaſticks* within this Realm, but what may be as legally and duly exerciſed by the *Laity* or *Temporalty*; and herein the Temporalty has the Superiority and Independency by Law, that they can hear and determine Cauſes upon Appeals from the Spiritualty, in all Matters whatever that may come into Judgment under the King as the ſupreme *Civil Sovereign*. And from hence it is plain, that the Clergy can have no independent, diſtinct, or excluſive Juriſdiction; and that whenever they exerciſe any Manner of Power or Juriſdiction whatever within this Realm, they muſt act as *Civil Officers* under the *King*. This is ſo very evident, that no Man of moderate Reading, and Acquaintance with the Laws and Conſtitution of the Church of *England*, ſince the Reformation, can doubt of it. But becauſe the *Hierarchy* have always made ſo

great a Noiſe about their independent, ſepa
and diſtinct Powers, it may not, perhaps, b
neceſſary to conſider and clear up this Ma
little farther, eſpecially as they have herel
greatly impoſed on and abuſed the weakeſt
moſt unthinking Part of the *Laity*.

The 37 *Hen.* VIII. declared, " That
" biſhops, Biſhops, Archdeacons, and
" Eccleſiaſtical Perſons, have no Mann
" Juriſdiction Eccleſiaſtical, but by and
" the King's Majeſty, the only undoubte
" preme Head of the Church of *Englan*
" whom, by *Holy Scripture*, Power and A
" rity is given to hear and determine all
" ner of Cauſes Eccleſiaſtical, and to corre
" Vice and Sin whatſoever, and to all ſuch
" ſons as the King's Majeſty ſhall appoint t
" unto; and that all *Laymen*, being *Doct*
" *Law*, &c. being conſtituted Chancellors,
" may lawfully exerciſe and execute all M
" of Juriſdiction *commonly called Eccleſia*
" and all Cenſures and Coercions apperta
" or any way belonging to the ſame: *Rec*
" *at the ſame time*, that the Biſhop of *Rome*
" his Adherents, minding utterly, as much
" them lay, to aboliſh, obſcure, and delet
" Power given to the Princes of the Earth,
" t

" thereby they may gather and get to themſelves " the Government and Rule of the World, had " made diverſe Ordinances, that no *Layman* " ſhould or might exerciſe or occupy any Juriſ- " diction Eccleſiaſtical, leſt their falſe and uſurped " Power, which they pretended and went about " to have in *Chriſt's Church*, ſhould decay, wax " vile, and be of no Reputation, *&c.* Which " being directly repugnant to the King's Majeſ- " ty, as ſupreme Head of the Church, and Pre- " rogative Royal, *his Grace* being a *Layman*. " And albeit the ſaid Ordinances are utterly " aboliſhed, yet, becauſe the contrary is not put " in Practice, Be it Enacted, *&c.*"

And tho' the Biſhops and Clergy, in Convocation, had owned this ſupreme *Civil Juriſdiction* in Matters *Spiritual* or Eccleſiaſtical; yet for the farther Strengthening and Confirmation hereof, the Parliament of 26 *Hen.* VIII. c. 1. Enacts, " That the Kings of this Realm, from " Time to Time, ſhall have full Power to re- " form and correct all Errors, Hereſies, Enor- " mities, Offences, Abuſes, and Contempts, " whatſoever they be, which, by any Manner " of *Spiritual Authority* or Juriſdiction, ought or " may be lawfully reformed."

And the Commiſſion to *Cromwell*, 31 *Hen.* VIII. c. 10. who was, by Act of Parliament, placed above the Archbiſhop of *Canterbury*, was as full and home to the Purpoſe as Words could make it, for the King's *Civil Supremacy* in *Eccleſiaſticals.*

And in the next Reign, 1 *Edw.* VI. c. 2. "All "Authority of Juriſdiction Spiritual is drawn "and deducted from the King's Majeſty, as "ſupreme Head of the Churches of *England* and "*Ireland*, and ſo juſtly acknowledged by the "Clergy of theſe Realms." And this Act being revived by 1 *Jac.* I. c. 25. is a new Parliamentary Acknowledgment of the *Regal* or *Civil* Supremacy in that Reign.

And by 1 of Queen *Eliz.* intitled, *An Act to reſtore to the Crown the antient Juriſdiction over the State Eccleſiaſtical and Spiritual*, it is Eſtabliſhed and Enacted, "That ſuch Juriſdictions, "Privileges, Superiorities, and Pre-eminences, "Spiritual and Eccleſiaſtical, as by any Spiritual "or Eccleſiaſtical Power and Authority, have "hitherto been, or may lawfully be, exerciſed "or uſed for the Viſitation of the Eccleſiaſtical "State and Perſons, and for the Reformation, "Order,

" Order, and Correction of the ſame, and of " all Manner of Errors, Hereſies, Schiſms, " Abuſes, Offences, Contempts, and Enormi- " ties, ſhall for ever, by Authority of this pre- " ſent Parliament, be united and annexed to the " Imperial Crown of this Realm." And this Clauſe is again repeated and confirmed in 8 *Eliz.* c. 1. And the more effectually to oblige the Clergy and all others to acknowledge this *Regal* or *Civil* Supremacy, in Matters *Spiritual* and *Eccleſiaſtical*, in 1 *Eliz.* c. 1. it is Enacted, " That, *for the better Obſervation and Main-* " *tenance of this Act*, all that take Orders or " Degrees in the Univerſities, and all that have " any Office under the Government, are to take " the *Oath of Supremacy.*" In which they acknowledge, That *the Queen is the ſupreme Governor in all* Spiritual *or* Eccleſiaſtical *Things and Cauſes; and that they will, to their Power, aſſiſt and defend all Juriſdictions, Privileges, Preeminences, and Authorities, granted or belonging to the Queen, her Heirs and Succeſſors, as united to the* Imperial *Crown of this Realm.*

And as Queen *Elizabeth* was inveſted with this Power and Authority, which had been granted by Parliament in her Father's and Brother's Reigns; ſo the ſame Regal or Civil Au-

thority is continued down to this Day, with this great Advantage, that the *High-Commiſſion* Court, which made the Prince Judge of Original Cauſes, and thereby prevented the Benefit of Appeals, is aboliſhed by 13 *Char.* II. c. 12. Whether ſome Men, now in great Power, and from whom the Church or Clergy ſeem to have high-raiſed Hopes, may not be for reſtoring this Court, or ſomething equivalent to it, may be a Matter of farther Enquiry: But however that may be, this does not, as that Act declares, *abridge or diminiſh the King's Supremacy*, or hinder, but that all Spiritual Cauſes, which can be tried by any Biſhop or other Spiritual Perſon whatever, are finally determined by Judges delegated by the King, who exerciſe all manner of Eccleſiaſtical Cenſures, without having ſo much as any Prieſt to pronounce their Sentence: For how could the Archbiſhop himſelf, or any by his Authority, pretend to pronounce a Sentence in a Cauſe which is appealed from him to a ſuperior Judge? Should the King's Delegates ſuffer this, they muſt betray the Regal or Civil Authority, upon which they act. In ſhort, if the King can revoke any Spiritual Cenſures of the Biſhops or Archbiſhops, or any other Eccleſiaſtical Perſons; nay can, by his Proclamation, pardon all Excommunication, and reſtore People to the Communion of the Church;

it

it ſhews that there is no Branch of *Spiritual* Power, which is not *Civil*, and by a *Parliamentary* Authority veſted in the *King*.

But it would be tedious and endleſs to enumerate all the Inſtances and Acts of Parliament, in which the Independency and Supremacy of the Civil or Temporal Power is aſſerted and maintained: Our Parliaments always ſtood to this before, as well as ſince, the Reformation. The Authorities which I have produced, may, I preſume, be ſufficient to prove, that we have no Power in *England* independent of, co-ordinate with, or diſtinct from the Temporal or Civil Power; in which the King is inveſted by *Law*, or by Acts of *Parliament*, with the *Supreme Juriſdiction*. The Kingdom of *England* is not an *abſolute Empire or Monarchy under the King*; but a limited Monarchy by *Law*, and under the ſupreme *Authority* and Inſpection of *Parliament*: And they cannot be Friends, either to the *King*, or to the *Nation*, who would inſinuate otherwiſe, from certain unguarded Paſſages out of my Lord *Coke*, and ſome Acts of arbitrary Power exerciſed by Queen *Elizabeth*.

As this Wall of Partition between the Power of Temporal and Spiritual Perſons, was taken

away and removed at the Reformation; ſo it is impoſſible to reſtore or rebuild it, without reducing the Nation to the ſame, or as bad a State of Bondage as before.

That the *Clergy* themſelves are the fitteſt Judges in all *Spiritual Matters*, *i. e.* in all ſuch Temporal and Civil Matters of human Juriſdiction, which relate to their *own Intereſt*, in Oppoſition to the *Laity*, is ſuch an exorbitant and inſolent Pretence, that a Man muſt diveſt himſelf of all Senſe of Honour or Shame, before he can make ſuch a Claim, and ſtand to it, or perſiſt in it. Would it not be more for the Service of the Church, that no Appeals at all ſhould be admitted from the Eccleſiaſtical Courts? But if any ſuch Appeals muſt be allowed, why ſhould the Court of Chancery alone be put to this Drudgery? or be expoſed to the Odium of being a *High-Commiſſion* Court for the *Benefit of the Clergy?* and why ſhould the People of *England* be hereby cut off from all Benefit of Trial by *God and their Country?*

But the great and learned Author of the *Codex*, it ſeems, does not directly aſſert, That *in Spiritual Matters the Clergy may be preſumed the moſt proper Judges, both of the Aſſiſtance which*

the

the Church *ſtands in need of from the* State, *and of the ſeveral Degrees of it; and of the Method by which that Aſſiſtance may be moſt effectually conveyed and applied for the Service of the Church.* This is not abſolutely aſſerted and maintained: But *I F the Spiritualty under the King be ſufficient*, in this Caſe, and *IF the Clergy, in thoſe Matters, are the moſt proper Judges*; why then theſe *Deductions are plain, and the Inferences certain.* Now this is a fine Fetch indeed. If a Thing be true and right, which cannot poſſibly be ſo, why then the *Parallel* has vindicated the *Codex:* But not upon any other Suppoſition whatever, as he himſelf owns.

But even ſo clear and demonſtrable as this is, from the Nature and Reaſon of Things, it could not be let paſs without ſome *legal Proof*; and therefore a Statute is quoted for it, made under a Popiſh Reign, and by a Popiſh Parliament. 24 *Hen.* VIII. c. 12. § 1. which Statute declares, "That the Realm of *England* is an Em-"pire——governed by one ſupreme Head or "King,—the Body Spiritual whereof having "Power, when any Cauſe of the *Law Divine* "happened to come into Queſtion, or of *Spiri-*"*tual Learning*, that it was declared, inter-"preted, and ſhewed, by that Part of the ſaid

" *Body Politick* called the *Spiritualty*, now being " uſually called the *Engliſh Church*, which al- " ways has been reputed, and alſo found of that " Sort, that, both for Knowledge, Integrity, " and Sufficiency of Number, it hath been al- " ways thought, and is alſo at this Hour ſuffi- " cient and meet of itſelf, without the Inter- " meddling of any exterior Perſon or Perſons, " to declare and determine all ſuch Doubts, and " to adminiſter all ſuch Offices and Duties as to " *their Rooms Spiritual doth appertain.*—And the " Law Temporal, for the Trial of *Property of* " *Lands and Goods*, and for the *Conſervation* of " the *People* of *theſe Realms* in Unity and Peace, " without *Rapine* and *Spoil*, was and yet is ad- " miniſtered, adjudged, and executed, by ſun- " dry Judges and Miniſters of the other Part of " the ſaid Body Politick called the *Temporalty*; " and both their Authorities and Juriſdictions to " conjoin together in the due Adminiſtration of " Juſtice, the one to help the other."

One would think, that the Author of the *Parallel* muſt certainly have quoted this Statute only in Jeſt: For tho' it was made by a Popiſh Parliament, and under a Popiſh Reign, yet it really contains nothing at all to his Purpoſe. The two Parts of the Body Politick are, indeed, here

here diſtinguiſhed into the *Temporalty and Spiritualty*; but then all Temporal Power, all Judgment and Juriſdiction in Matters of *Property*, either of *Lands or Goods*, is here given to the Temporalty: And as the Church or Clergy are a Part of the *Body Politick*, muſt not their *Property* too, their *Lands and Goods*, be ſubject to the ſame *Civil Juriſdiction?* The Clergy, indeed, in their Spiritual Capacity, by their Spiritual Advice, Exhortations, and good Examples, may help the Civil Power in the *Adminiſtration of Juſtice*, as the Statute allows; but not, I hope, by any diſtinct or independent *Civil Juriſdiction* of their own, as *Spiritual Perſons*. We may therefore grant this Author all that this Statute allows him: But ſurely if he intended nothing elſe, he ſhould never be my Advocate in a like Caſe; for I ſhould not care to have any Cauſe of mine thus expoſed to Laughter and Ridicule.

But is this the *vigorous Adminiſtration of Juſtice* in Matters of Order and Diſcipline, Hereſy and Schiſm, ſo much laboured and longed for? Is this all the Church-Power which has been ſo often felt, and which is ſtill ſo much dreaded? Or have Mankind been frighted out of their Wits only in ſuch a Pannick? I ſhould be glad to

to tell ſuch good News, with any Appearance of Probability.

Another Paſſage, which had been quoted by the Author of the *Letter from the Temple*, out of the *Preface* to the *Codex*, is this: "That he, "*the Author of the Codex*, conceives that Tem- "poral Penalties may be uſeful in *Matters of* "*Religion*; and that the only Way to make "them truly beneficial to Religion, is to pro- "vide them, as a farther *Terror* and *Puniſhment*, "to be called in, as oft as the Cenſures of the "Church are diſobeyed."

Upon this the *Parallel* Advocate throws himſelf into Fits of Aſtoniſhment and Indignation; and thus he expreſſes his *Wonder* and his *Rage*: "And is it poſſible that any Gentleman of the "*Temple*, who looks into his Book of Statutes, "eſpecially ſince the Reformation, can conceive, "that *Temporal Penalties* may not be uſeful in "*Matters of Religion*, both to the *Church* and "*State?* That they may not be a Guard againſt "thoſe Extremes, between which our Church is "ſo happily ſituate, againſt the Libertiniſm of "Infidelity on the one Hand, and the Superſti- "tion of Popery on the other? That they may "not be a Guard againſt Immorality and Pro- "phaneſs;

" phaneſs; againſt thoſe impious Principles, " which, as the Law declares, *greatly tend to the* " *Diſhonour of Almighty God, and may prove* " *deſtructive to the Peace and Welfare of the* " *Kingdom?* The Suppreſſion of which is the " utmoſt Extent or Conſequence aimed at, by " the Principles laid down by our learned " Author."

But can any Man read this, or any ſuch-like Artifice and Jargon, without Laughter and Contempt? For if the Author here anſwers any thing to the Purpoſe, or may be underſtood in any conſiſtent Senſe, it muſt be this: Can any Man look into his Book of Statutes, without ſeeing plainly and clearly the Nature, Reaſon, and Fitneſs of Things? Or will any Man dare to ſay that the Statutes, at leaſt ſince the Reformation, are not the certain infallible Rules and Standard of true Religion? Can it be denied, that outward Force has a Power over Conſcience? Or that Temporal Penalties cannot alter the inward Judgment? Who would be ſo fool-hardy as to affirm, that Men may not be *ſaved* by *Force?* Or their Underſtandings may not be enlightened, and their Hearts mended, whether they will or no? Will any Man be ſo wicked as to ſay, that *Chriſt* did not provide ſufficiently

for

for the Salvation of Souls? Or that he did not, to this Purpoſe, intruſt his Miniſters with an adequate *Temporal Power?* If any Man ſhould here dare to diſpute the Power of *Chriſt* and his Church, let him, *ipſo facto*, ſtand excommunicate. Thus roars the Leviathan; and they who will not be terrified with this *Temporal Thunder*, let them take care of *eternal Damnation*. But as I cannot here expreſs myſelf better, I ſhall conclude this Topick of Diſcourſe in the ſtrong comprehenſive Words of a moſt Excellent and Right Reverend Prelate of our Church.

" *Authority* is the greateſt and moſt irrecon-
" cileable Enemy to *Truth* and Argument, that
" this World ever furniſhed out ſince it was in
" Being. All the Sophiſtry, all the Labour of
" *Plauſibility*, all the *Artifice* and *Cunning* of
" the *ſubtileſt Diſputer* in the World, may be
" laid open and turned to the Advantage of
" Truth, which they are deſigned to hide or to
" depreſs: But againſt *Authority* there is no De-
" fence. It is *Authority* alone which keeps up
" the *groſſeſt Errors* in the Countries around us;
" and where *Truth* happens to be received for
" the ſake of *Authority*, there is juſt ſo much
" diminiſhed from the Love of *Truth*, and the
" Glory of *Reaſon*, and the *Acceptableneſs* of
" Men

" Men to *God*, as there is attributed to *Autho-*
" *rity*. It was *Authority* which cruſhed the
" *noble Sentiments* of *Socrates*, and others in the
" Heathen World; and prevented the Recep-
" tion of them among Men: It was *Authority*
" which hindered the Voice of the *Son of God*
" himſelf from being heard, and which alone
" ſtood in Oppoſition to his powerful Arguments
" and his *Divine Doctrine*; whilſt it was a more
" moving Queſtion among the People, to aſk,
" Do any of the *Phariſees or Doctors of the Mo-*
" *ſaick Law believe in him?* than to aſk, Whe-
" ther any Man ever ſpake, or lived, or worked
" Wonders like him? and whilſt *Excommunica-*
" *tion*, or being put out of the *Synagogue*, was
" the Mark ſet upon thoſe who ſhould embrace
" his *Religion*. It was *Authority* among the
" Heathens, which afterwards put all the Stop
" to *Chriſt*'s Profeſſion, which this World could
" put. And when *Chriſtians* were increaſed
" into a Majority, and came to think the ſame
" Method to be the only proper one for the Ad-
" vantage of their Cauſe, which had been the
" Enemy and Deſtroyer of it; then it was, that
" the *Authority of Chriſtians*, by Degrees, laid
" waſte the Honour of *Chriſtianity*, and well
" nigh extinguiſhed it from among Men. It
" was *Authority* which brought in all the merci-
" leſs

" leſs Heap of uſeleſs and burthenſome Foppe-
" ries; Prayers in an unknown Tongue, Pray-
" ers to Multitudes of Beings, and the whole
" Load of *Abſurdities* and Depravations of *true*
" *Religion*, under which the *Chriſtian* People
" were in Captivity; till they became groſs and
" weighty enough at laſt to break the Props that
" ſupported them. It was *Authority* which
" would have prevented all *Reformation*, where it
" is; and which has put a Barrier againſt it,
" wherever it is not. It was human *Authority*,
" or *Religion*, which alone ſet up itſelf againſt
" the Beginning of this *Church* of *England* itſelf;
" and which alone conteſts with it the Founda-
" tion upon which it ſtands. *This Authority*
" was, at firſt, exerciſed in *little*, by thoſe who
" were ſo far from pretending to ſuch *Enormities*
" as it afterwards arrived at, that they would
" have deteſted and abhorred the Thought of
" them; and ſo it will be for ever, and every
" where. The calling in the Aſſiſtance of more
" Authority, even againſt *Errors*, or *Trifles* in
" *religious Matters*, at firſt, will, by inſenſible
" Degrees, come to the very ſame Iſſue that it
" has been ever hitherto ſeen to end in: And
" how indeed can it be expected, that the ſame
" Thing, which has in all Ages, and in all
" Countries, been hurtful to *Truth* and *true Re-*
" *ligion*

" *ligion* among Men, ſhould in any Age, or in " any Country, become a Friend and Guardian " of them; unleſs it can be ſhewn that the Na- " ture of mere Authority, or the Nature of " Man, or both, are intirely altered from what " they have hitherto been; for it is not in Reli- " gion as it is in the Civil Concerns of human " Life. The End of human Society is anſwered " by *outward Behaviour and Actions*; which " therefore ought to be reſtrained and governed " by *Civil Authority*: But the End of *Religion*, " and of the Chriſtian Religion in particular, is " deſtroyed, juſt in Proportion to the Influence " of *great Names*, and to the Effect of *worldly* " *Motives*, and mere Authority of Men, ſepa- " rated from the *Arguments of Reaſon*, and the " *Motives* and *Maxims* of the *Goſpel itſelf*."

This, I think, is a ſufficient Demonſtration againſt all that this Author, or any Man elſe, can ſay for *Human Authority* in Matters of *Religion and Conſcience*. 'Tis evident, from the Nature of the Thing, that *Human Authority* can only take Cognizance of outward Actions, without regarding the inward Principles and Motives from which they flow; but this is not *Religion*, but *Civil Behaviour* only. Human Authority or Coercion, indeed, may deſtroy all Religion and Con-

Conſcience, by forcing Men to the outward Profeſſion of, and Compliance with, what they do not or cannot believe and approve; and thus it may keep Men of Honour and Conſcience out of a *Church*, but can never ſecure any Religion, Honour, or Conſcience in it. And this is ſo very obvious, that it might ſeem ſtrange how any Man ſhould argue otherwiſe, if one did not conſider the Prevalency of Ambition and Avarice in human Nature, and how ſubject the Clergy, in all Ages, have been to theſe Vices.

The *Parallel* having thus manfully acquitted the *Codex*, he proceeds to argue againſt any ſuch general or unlimited Toleration, in Matters of Religion and Conſcience, as ſome People might think reaſonable, and particularly the Author of the *Letter from the Temple*; and this is a Matter of ſuch Conſequence, that I ſhall not think it Time ill beſtowed to conſider diſtinctly what he has offered, and lay open the Fallacy of his Reaſonings.

But the Author, before he could come to the main Argument concerning Toleration and Liberty of Conſcience, thought it neceſſary to fix and aſcertain his Idea of the *Conſtitution*, and of the *Church of England* as a conſtituent Part of the

the *Conſtitution*. And herein he was certainly right, and nobody can blame him for it; but then, I hope, he will not advance any Notion of the *Conſtitution*, or of the *Church* as a Part of it, that may be obviouſly and evidently inconſiſtent with the Principles of the *Reformation* and *Revolution*, upon which the *preſent* Church of *England* ſubſiſts. The Church, as this Author has fairly proved, has always been, ſtill is, and for ever muſt be, a Part of the Conſtitution, *i. e.* the Clergy muſt be always ſubject to the *Civil Juriſdiction*, and to the Conſtitutional Power of *Parliament*; and would any Man imagine that he could poſſibly have any Conteſt with ſuch an Author as this? He has granted enough, and all that can be deſired or wiſhed for; but then let him take care that he does not reſume or recall it again.

From *p.* 27—47. the Author recites ſeveral Laws that have been made ſince the Reformation, to curb and reſtrain the *Power of the Clergy*, *i. e.* to ſtrengthen and confirm the *Proteſtant Intereſt*, and to keep out *Popery*; for 'tis evident to me, that the *Independent Temporal Power of the Hierarchy* is *Popery*, as to the Being and Eſſence of it, whether this Power ſhould be exerciſed under a *Civil* or *Eccleſiaſtical* Sovereign;

and that, ſhould the King or Parliament give the *Clergy* the ſame Power, they would make the ſame Spiritual Uſe of it, as they did under the *Pope*. Our Parliaments, ſince the Reformation, have been convinced of this; and have therefore found it neceſſary, from time to time, to curtail the Power of the Church or Clergy, and to deſtroy their Spiritual Juriſdiction over *Conſcience*, as the only Means of maintaining and ſecuring the *Civil Authority*, and the *Proteſtant Religion*. The Act 1 *Eliz.* c. 1. § 17. quoted by the Author, diveſts the Clergy of an independent or diſtinct Juriſdiction Spiritual, and places it in the Crown: The Repeal of the Act *de Hereticis comburendis*, and the Diſſolution of the High-Commiſſion Court, ſtripped them of all Judicial Power in Matters of Hereſy and falſe Doctrine; and the Act of Toleration, at the *Revolution*, left them no Power to judge of Schiſm, and exempted every *Engliſhman* from any *legal Obligation* of ſubmitting to any Order or Diſcipline in the *Church of England*.

Theſe Laws, how much ſoever they have reduced the Power of the Church, the Author ſeems to approve of; and therefore I am obliged, in Charity, to think he is ſincere: But then I am at a great Loſs to find out what he ſhould here

here mean by the *Conſtitution*; and after all his Pains to explain it, I am as much to ſeek as if he had not explained it at all. 'Tis certain, that, by the *Conſtitution*, he cannot mean the Government of this Kingdom by King, Lords, and Commons, and the Right of this ſupreme Parliamentary Power to abrogate and repeal any old Law, either in Church or State, and make new ones, as they may think fit, for the Good of the whole Society; this, which I ſhould call the *Conſtitution*, cannot poſſibly be the Meaning of this learned Author: He muſt give me Leave, therefore, to gueſs at his Meaning, which I take to be this; That the *Conſtitution* is, the Laws now in Being in favour of the Church or Clergy, with regard to their *Civil Power*; any Laws which may be made for the future, to increaſe, confirm, and ſtrengthen this *Church Power*, will be ſtrengthening, ſupporting, and reſtoring the *Conſtitution*; but all Laws to the contrary Effect, *i. e.* for the farther reducing the Power of the Clergy, and for Encouragement of Liberty in Matters of Religion and Conſcience, will be ſo far weakening, enervating, and deſtroying the *Conſtitution*. If the Parliament, therefore, ſhould think fit to go back a little towards *Popery*, by ſtrengthening, or not diminiſhing, the Power of the Clergy, they will be ſo far Friends to the *Con-*

Conſtitution: But ſhould they give all Proteſtants the ſame Encouragements as to State-Privileges, and make no Diſtinction between *Engliſhmen* but what ariſes from their Loyalty to a Proteſtant Prince, and ſteady Adherence to the Government, they are then to underſtand, that they are ſapping the Foundations of the *Church*, and deſtroying the *Conſtitution:* Yet ſuch is the Diſtreſs of his Cauſe, that he dare not affirm or intimate the contrary, but upon this abſurd and illegal Suppoſition, That the *Laws in Being* ought never to be altered, becauſe they are the *Laws in Being*.

But may one have Leave to aſk, Whether this Church Conſtitution be the ſame now, that it was before the *Reformation* and *Revolution?* The National Conſtitution is undoubtedly the ſame: But what is this *Church Conſtitution?* Why the Author of the *Parallel* will tell us, that the Church, as a Part of the State, has been always the ſame; and that the *Conſtitution* was the ſame in the *Saxon* Times that it is now. But, if the Conſtitution of Church and State be eſſentially the ſame, why ſhould one be in more Fear than the other? I preſume the Parliament can be under no Apprehenſions of loſing their Power; and I hope they will never think that retain-

retaining their Conſtitutional Authority, and doing Juſtice, is at all inconſiſtent with the Good of the Church. If the Conſtitution of the Church, as inſeparably connected with the State, be the ſame now that it was in the *Saxon* Times, and before the *Reformation*, I cannot ſee how the Church can be under any reaſonable Apprehenſions, as long as we are governed by a Free Parliament: For while the Parliament itſelf is ſafe, a Parliamentary Church can never be in Danger; and I believe this Author will not pretend, that the Church of *England* is any other than a Parliamentary Church.

But I ſhall leave this Author to explain his *Church Conſtitution* as he thinks fit; and ſhall only here enquire farther, how well he has acquitted himſelf in the Buſineſs of Toleration, or Liberty of Conſcience in Matters of Religion.

But here one may ſee, that he has undertaken a very uneaſy Task; and methinks I could pity him, tho' he does not deſerve it.

But after many round-about Stories, and Quotations of Statutes, which being mere Human Authority, and not infallible, can ſignify nothing in Matters of Religion, he comes at

length, *p.* 47, to lay in his home Charge againſt Dr. *Rundle*, and all the Friends of Toleration and Liberty of Conſcience.

The Author of the *Letter* had given Dr. *Rundle* this general Character, " One who is " ſtudious to promote an *unlimited Toleration*; " that he claims a Right to judge for *himſelf* in " Matters of *Religion*, and is willing to allow " every Man the ſame Right; that he wiſhes, " that all *Religious Controverſies* were left to the " *free impartial* Deciſion of *Reaſon* and *Scripture*, " without annexing any Temporal *Puniſhments*, " Inconveniences, or Diſcouragements, to either " Side of the Queſtion; and that he is likely, *in* " *this Way*, to promote any Attempts for the " Service of *true Religion*, and to diſcourage " what may abridge it." Now whether ſuch an Account of a Man's Principles and Temper, *can agree with the Character of a Friend to the Conſtitution either in Church or State—or whether it is not overthrowing all the Laws which have been made for the Security of the Proteſtant Succeſſion, and the Church of* England, the Author is willing to *leave to every ſerious diſpaſſionate Man to conſider*. How ſerious and diſpaſſionate this Author may think me, I ſhall not preſume to ſay; but I can aſſure him, that I am willing to take

take his Appeal, and to abide by the ſame Judgment: And this, I think, he muſt own to be putting the Matter in Debate, upon a fair Iſſue.

" He is ſtudious to promote an unlimited " Toleration." *What! are the Popiſh Prieſts and Jeſuits to be let in among us, to the perverting of the People, and overturning the Conſtitution, without any* Temporal Penalties! But ſuppoſe we ſhould have Popiſh Prieſts and Jeſuits enough among us already, and can be in no great Danger of more, how can he either diſcover or prevent this, by his *Temporal Penalties?* Or what ſhould hinder a Popiſh *Prieſt* or *Jeſuit* from profeſſing the *Religion* of the *Church of England*, and taking all the Advantages of it, if he thought it for *his Intereſt?* Has this Spiritual Chymiſt got any Specifick againſt *Knavery* and *Hypocriſy?* Or is he afraid of too many *Competitors?* If he has found out this Secret, let him diſcover it for the Good of the Church; or otherwiſe his Empyrical Skill may chance to be called in Queſtion: 'Tis plain that he has no ſuch Method, either of Prevention or Cure: His Art is of another Kind. And this would be a ſufficient Anſwer to all his Quotations out of Statutes, and Pleas from Law, if I ſhould ſay nothing more to him.

But to proceed. " He is for *Toleration* (it " ſeems) in Matters of *Religion and Conſcience*; " but not for an *unlimited* Toleration in ſuch " *Matters.*" But who ſhall judge in this Caſe? And where would he fix his Boundaries of Limitation? If he would make himſelf the final deciſive Judge for all the World, what Matters of Religion and Conſcience ſhall be tolerated, and what not, this Authority ſhall be granted him, as ſoon as he has produced his Commiſſion. Perhaps he would ſay, that he is ready to be judged by Law; that the Law is the proper Rule of Judgment in this Caſe. But was not the Law as much a Rule of Judgment before the Reformation, as ſince? Or is it not ſo at all Times, and in all Countries, alike? If this be his *Religion*, the *Conſtitution* of his Conſcience, let him plainly tell us ſo, and ſtand to it. Why ſhould Honeſty boggle, or Truth and Reaſon be aſhamed of the Light? If he could make it appear that a Human Juriſdiction, in Matters of Religion and Conſcience, is poſſible or practical, it might be worth his while to do it. But he is able to prove nothing at all of this; and yet he proceeds all along upon ſuch an abſurd and moſt ſenſeleſs Suppoſition, tho' it is certainly the very Eſſence of Popery, and the great Foundation of the Anti-

chriſtian

chriſtian Kingdom; for this Temporal Juriſdiction over Conſcience, is the ſame thing in itſelf, and muſt ever have, as it has always had hitherto, the ſame Effects, whether it be exerciſed under the Pope, General Councils, National Synods, or Temporal Princes.

He affects, every where, to confound *Religion* and *Conſcience* with *Temporal Intereſt* and *Civil Property*; as if one might be the Matter of Human Laws, or of Temporal Cognizance and Juriſdiction, as well as the other. But is it poſſible that any Man living ſhould be ſincere in this? Or that all the Artifice in the World ſhould hide the Deceit? Can this Gentleman, or any of his Hierarchical Friends, imagine, that they are ſerving the Cauſe of *God* and *Religion*, while they are pleading only for Temporal Wealth and Dominion, under the thin tranſparent Diſguiſe of hereby promoting and ſecuring the *Church*, or Kingdom of *Chriſt*? 'Tis certain, that the Temporal Wealth and Power of the Clergy have ever proved the Bane of Religion, and the Plague of the Chriſtian World: I ſay, their *Temporal Spiritualized Power*; for whether this be exerciſed under Popes, Councils, or Princes, it is ſtill the very ſame Thing.

This Author ſeems to ſtart and recoil, at every Turn, at a *Toleration for Popery*; tho', if I do not very much miſtake him, he is for the *eſtabliſhing* of it: I mean, the ſame *Church Power*, tho' under another *Head*. He could not directly condemn the Right and Power of Parliament, as exerciſed at the Reformation and Revolution; and therefore would fain be thought contented with the Power the Church has now: He could not ſay, that the Conſtitution was deſtroyed by all, or any of the Laws, which have been hitherto made to reſtrain the Power of the Clergy; but yet would have his Reader believe, that if this Power of the Church, or Clergy, or even the groſſeſt Abuſes of it, ſhould be farther limited or reſtrained by any ſubſequent Act or Acts of Parliament, the *Conſtitution* muſt be endangered, if not loſt; and a Gap might be opened for the Inlet of Popery. Now I ſhould be glad to know what Harm there is in Popery, as inimical to Civil Society, but *Church Power*, and a Temporal Juriſdiction over *Conſcience?* 'Tis not ſurely the Belief of *Tranſubſtantiation*, or any other ſpeculative Error, that makes Popery ſo dangerous to this Nation, and not fit to be tolerated; a Man who ſhould believe this, no more hurts his Neighbour, or breaks the Peace of Society,

ciety, than if he ſhould believe the Sun to be no broader than a Cart-Wheel, or that the Moon was made of a green Cheeſe: A Man who believes this, ought rather to be pitied than perſecuted; and a Mad-houſe would be fitter for him than a Goal: But whoever who pretend to alter ſuch a Man's Opinion, by Force and Temporal Penalties, would be ſtill a greater Madman himſelf. And yet, perhaps, it might not be difficult to prove, that ſome Proteſtants maintain as great Abſurdities as this, and endeavour to force Men into the Belief of them; in which they act the Part of Papiſts, and might as well take the Name.

But neither are the Principles of Perſecution peculiar to the Papiſts; for I take this Author's Book, which I am now conſidering, to be an evident Demonſtration of the contrary. But the Danger of Popery to this Nation, lies chiefly in their denying, as a Principle of Conſcience, the King's Supremacy in the Church; the Conſequence of which is, that they are ſubjected to another Sovereign, and have ſworn Allegiance to a foreign Juriſdiction: Which yet is no more than what almoſt the whole Body of the *Jacobite* Clergy did at the Revolution; who, notwithſtanding this, took the Oaths, and kept their

Places, without ever changing their Principles. But were not the Non-Jurors, at that Time, much honeſter Men, and more to be truſted? Or would the Papiſts ſtick at the Oath of Supremacy, if they had not ſome Conſcience? But 'tis certain that the Law can have nothing to do with Conſcience, which is above all human Cognizance and Juriſdiction. Men cannot expect or claim the Protection of the Laws, here, or in any other Country, if they will not give the neceſſary Security for their civil, peaceable Behaviour under the Government. And 'tis this avowed treaſonable and anti-ſtate Principle, which makes Papiſts dangerous here, and not any ſpeculative Errors in Matters of mere Religion and Conſcience. The Papiſts, I preſume, in Matters of Religion, cannot be thought more miſtaken than the *Jews*, who deny and reject *Chriſt*, as an Impoſtor and Falſe Prophet; and yet their publick Worſhip is tolerated. In ſhort, the Papiſts among us are not denied the Benefit and Liberty of their publick Worſhip, on account of any of their Errors and falſe Doctrines in Religion, nor even for their damning, ſchiſmaticating, and hereticating Proteſtants, which is no more than Proteſtants have always done by one another; but as they are known and profeſſed Enemies to the *State* or *Civil Government*: And this

this is the only good Reaſon that can be aſſigned, for keeping them out of Places of Power and Profit. But ſhould a Papiſt's *Intereſt* prevail againſt his *Conſcience*, why might he not take the Oath of Supremacy, and profeſs the Religion of the Church of *England?* How could our Hierarchy, with all their Temporal Penalties, prevent it? Or how can they purge themſelves from Deiſts, Atheiſts, Hereticks, Schiſmaticks, and Infidels? The Deſign of all this Cant, as commonly uſed and applied to the good Purpoſe of exterminating *Error*, and ſecuring *true Religion* by *Force*, is ſo very evident, and the Gloſs ſo perfectly tranſparent, that as Men can never talk of it without laughing in their Sleeves, ſo I wonder how they ſhould help laughing out: But ſuch is the Power of a natural or an habitually affected Gravity, that a Man, by Uſe, may ſeem to be ſerious, while he is cutting another Man's *Throat*, or perſuading him to cut his *own*. But to ſpoil this damned and damnable Trade, I would here let the over-ſcrupulous and conſcientious Man into a Secret, which is this: That all *Human Creeds*, in Matters of *Divine Faith*, all State-Subſcriptions to *Orthodoxy* and *true Religion*, are nothing but Eccleſiaſtical Tricks, and a Spiritual *Hocus-Pocus* to get Money. You ought to conſider yourſelves, therefore, with theſe Men, as

in a *State of War*, and as having no more Right to your *Faith* than to your *Property*.

One Man comes up to you with a *Piſtol* pointed at your Breaſt, and demands your *Money*; another with a *Creed*, to demand your *Faith*, by which he means nothing but *Money*: As theſe are equally Robbers, you ought to treat them both alike, and to ſtand upon Honour and Conſcience juſt as much with the one, as you would with the other. The Man who robs you of Money upon the High Road, and demands all you have about you, may afterwards beat and abuſe you for miſinforming him, and cheating him out of Part of your *own Right*: But the Faith-Robber can never treat you thus; give all that he demands, and let him prove that you have reſerved any; or let him prove, if he can, that you are not as honeſt a Man, and as true a Believer, as he. Theſe Eccleſiaſtical Robbers always think that other Men have ſome Conſcience, when they have none themſelves; whereas no Man can be obliged, upon any Principle of Juſtice or Morality, to treat them otherwiſe than as common Enemies in a *State of War*, *i. e.* to treat them as they *really are*.

This

This Doctrine may, perhaps, ſeem new and ſtrange, but yet I dare ſtand to it; and ſhall venture, as Occaſion may be offered, to juſtify it againſt the old Trade of *Creed-making*. And I doubt not but to prove, that they who act upon this Principle, are much honeſter Men than they who reduce them to it, and lay them under the Neceſſity of it.

If *Conſcience* ought to be ſacred, why ſhould *Intereſt* be oppoſed to it? What Friends can they be to Religion and Conſcience, who would make it Mens Intereſt to be Hypocrites and Rogues? Or, if Self-defence muſt be always lawful, and a Man cannot be bound to ſacrifice his Life or Property to the Right of Truth with another in a State of War with him, what Right or Claim can a *Spiritual* Robber have more than a *Temporal* one?

'Tis well known, that the Articles of the Church of *England* were drawn up by the Synod of *Dort*, with a Deſign to ſuppreſs *Arminianiſm*, as the Hereſy of that Time; and which was then thought the ſame Thing, or at leaſt inſeparably connected with *Popery*: And theſe *Calviniſtical* Articles muſt be ſtill deemed as the Senſe of the

Civil Power has a *Right* to puniſh all Opinions that diſturb the State, and ſuch as are inconſiſtent with the Good of the Publick, or with the natural Rights and Liberties of Mankind in Society; will it from hence follow, that all Opinions are of this Nature, which this Author might think fit to call Religious, or which he might imagine his own *Intereſt* to be concerned in? Or is there no Difference between Religion and *Civil Policy*? 'Tis plain that he can either find out no ſuch Diſtinction, or does not care to own it; and muſt therefore be very dull, or ſomething worſe: For,

" Thus, in the Civil State of Things, and " in Matters Temporal, a Man may poſſibly be " of Opinion, that all Things are by Nature " common, and ought to continue ſo; and there " have not been wanting thoſe who have enter- " tained ſuch Notions: But where *Property* is " ſettled by the *Laws* of the *Land*, if he ſhould " invade that of another, the Law may call it " Felony, and he be hanged for a Thief." But how perfectly abſurd and ſenſeleſs is this Compariſon! If this Man's Opinions in Religion, are his *Property*, he ought to be ſecured and defended in the full and free Poſſeſſion of them, even by Law, where it is neceſſary; as it is the Buſi-

Accounts, ſtill unadjuſted, to be made up with him.

But thus much, I think, has been ſettled between us already; That he would tolerate no Opinions, but what he likes; that he likes nothing, but what is for his own *Intereſt*; and that he would have the Laws in Being ſtand for the *Conſtitution*, unleſs they can be altered for the *Good* of the *CHURCH*, or ſo as to increaſe and ſtrengthen the *Power of the Clergy*. And thus far we underſtand him right; tho' ſome may make it a Queſtion, whether he intended to be underſtood or not.

But the Author, *p.* 43. allows, "That Man, "as a free Agent, has a *natural Right* or *Power* "to judge for himſelf in all Matters, either *Re-* "*ligious* or *Civil*; but with this Reſtriction, "that if he miſapplies his Reaſon, judges wrong, "and acts accordingly, he may be ſubject to "ſuch Inconveniences and Puniſhments as the "Laws of God and Man have ordained." And here he puts the *Parallel* between all *Religious* and *Civil* Matters, as if they depended both upon the ſame *Reaſons* and *Principles*. But could he find out no Diſtinction in Nature between *Right* and *Power*? Or was he under any Neceſſity here, of publiſhing himſelf a *Hobbiſt*? Suppoſe the Civil

them under the ſtrongeſt worldly Motives to diſguiſe their *Religion* for *Intereſt*, and to profeſs what they do not, or cannot, believe? And here this Writer will doubtleſs *waſh his Hands in Innocency*, whoever elſe may be guilty.

What, therefore, this Author calls *encouraging Religion, ſecuring an Uniformity of Worſhip*, &c. is encouraging Men only to profeſs *one* and the *ſame Religion*, and unite in a common *outward Form*, without being of any Religion at all: For how can *true Religion* be encouraged or promoted by ſuch a Proſtitution of *Conſcience?*

The Author of the *Letter from the Temple* had ſaid, "If the Conſtitution of the Church of "*England* is ſuch, that whoever maintains Li-"berty, private Judgment, the ſupreme Autho-"rity of Scripture and Reaſon, and a Right in "all to a Toleration, by that becomes an Enemy "to it; that ſuch a Conſtitution ought not to be "preſerved." One would take the Conſequence here to be very plain and neceſſary, That if, by any Laws now in Being, the *Conſtitution* of the Church is ſuch, that a Man muſt be an Enemy to this *Conſtitution*, who ſhould maintain *Liberty, private Judgment*, the *ſupreme Authority of Scripture and Reaſon*, and a Right in theſe Matters to

a *Toleration*; that then, upon this Suppoſition, ſuch Laws ought to be altered, and the *Conſtitution* mended.

This is ſo plain, ſo natural and neceſſary an Inference, that this Author, tho' he could not deny it; yet cannot affirm the contrary, but upon the Suppoſition mentioned before, That the *Laws in Being* are infallible, and not to be altered.

But did the Parliament ever pretend to ſet up for Infallibility? or to make a Set of Laws that ought never to be altered? Did they ever cut themſelves off from the Right of correcting or reſtraining any Abuſes, which might poſſibly ariſe from the Exerciſe of Power? The Author throws himſelf into ſuch Convulſions upon this, that I ſhall ſpare him the Confuſion of being laughed at, ſo much as he ought to be.

But this *daring Author*, who would not have any body *dare* to write againſt him, yet *dares* to repreſent the Biſhops themſelves as under a State of *Perſecution*, by the Act of *Præmunire*, and the King's *Letter Miſſive*. I ſhall here quote the Author's own Words; and then, with a few Obſervations, leave the Reader to judge of their only true and natural Conſtruction.

Page

Page 52, 53. " The admitting into Holy Or-
" ders, the Ordaining of Prieſts and Deacons, is
" a religious Matter; Conſcience is therein great-
" ly concerned, and they muſt lay Hands ſud-
" denly on no Man. Tho' the Author of the
" *Letter* contends, that in all religious Matters
" they ought to judge for themſelves, without
" being ſubject to Penalties or Inconveniences;
" yet if, upon the *Crown's Nomination*, almoſt
" the whole Bench of Biſhops (for the Caſe ne-
" ceſſarily implies, that there are not a ſufficient
" Number left to do it) ſhould decline to conſe-
" crate the Perſon appointed, and humbly re-
" monſtrate to his Majeſty, that they could not
" in Conſcience act therein, what is then to be
" done! They are to be called a Cabal of Biſhops,
" and one of the moſt ſevere Laws is to be put
" in the moſt ſevere Manner in Execution againſt
" them, and they are to be ſubjected to a Præ-
" munire, by 25 *Hen.* VIII. That is, they ſhall
" be put out of the King's Protection, ſhall for-
" feit their Lands, Goods and Chattles, and be
" impriſoned during the King's Pleaſure; *and if*
" *that be not ſufficient, it is left to the Conſideration*
" *of abler Perſons*, to think of a proper Cure for
" ſo *dangerous a Diſtemper*. What can there be
" more ſevere, unleſs it be *Fire* and *Faggot?*"

The

The Author of the *Letter*, therefore, could have little Reaſon to complain of the Want of *Toleration* out of the Church, while the Church itſelf is left under ſo *grievous* a *Perſecution* as this.

If this be not a Matter of Conſcience and Religion, there can be no ſuch Thing as *Conſcience* or *Religion*; and therefore let God and the World judge between Men under this *Parallel*. But ſurely this *Parallel* Advocate here forgot himſelf a little, or otherwiſe he would never have repreſented it as a *perſecuting Power* ſtill legally retained in the *Crown*, to maintain its Supremacy over the Spiritual Part of the *Legiſlature*; eſpecially after he had fixed his Idea of the *Conſtitution* to the *Laws in Being*. But does not this *Law-in-Being Man*, here ſet himſelf up as a *Conſtitution-Mender?* Can he think theſe *Laws in Being* to be right? Or that the *Church* ought not to have more *Power*, as well as other People more *Grace?*

But 'tis very plain, that the Præmunire and Letter Miſſive, at the Reformation, were thought abſolutely neceſſary to ſecure the *King's Supremacy*, and to prevent the Nation's relapſing into

ſo

ſo *dangerous a Diſtemper* as a *Church Independency*; and whether the Conſtitutional Power of Parliament, the legal Right of the Crown, and the Liberty of the Subject, do not ſtill depend on the Force of theſe Laws, I may leave any indifferent Perſon to judge.

One cannot ſuppreſs all Indignation upon the mock Diſtinction which here ſeems to be made between *Civil* Matters, and Matters of *Religion* and *Conſcience*. It is not a Matter of Religion or Conſcience, whether Biſhops ſhall be Peers, and ſit in the Houſe of Lords, or not: This is a legal Privilege and Honour, againſt which I have no Complaint. If any Man ſhould think this Honour, upon the Terms he receives it, inconſiſtent with any Principles of Religion and Conſcience, he cannot be forced to it, and may eaſily decline it, without any Injury done him; but the Power of the Crown over the Spiritualty in Parliament, and their intire Subjection to the Civil Juriſdiction, is a Matter of infinite Conſequence to this Nation, with regard to their *Civil Intereſts*, and has been always found ſo by our *Parliaments*: This was the fundamental Principle of the *Reformation*, which could never have been brought about at firſt, or ſince ſecured, by any *Church Power*. Men may cant about theſe Matters as long

long as they will; but 'tis very evident, and the Thing ſpeaks itſelf, that our Reformation from Popery took Place upon the reſtraining *Church Power*; and that we always have hitherto, and ever muſt go back again, in Proportion to the *Strength* and *Increaſe* of it, 'Tis evident from the Complaints and Outcries of the High-flying Clergy all along, that they have looked upon themſelves as under a State of Perſecution, ſince their *Power* has been thus reſtrained: And tho' they can have no Hopes of a Reſtoration under the *Pope*, yet they ſeem not to have given up all Expectations of it under the *Crown*. But Thanks be to Heaven! we are not now in the leaſt Danger of this: And tho' Men may call what they pleaſe, *Religion*, yet they cannot put out our *Eyes*; in ſpite of *Art*, *Religion* and *Intereſt* will be two Things.

From this 53d Page, to the End of the Book, the Author throws himſelf into very odd and ſtrange Paroxiſms of Fear, Dread, and Apprehenſions of Danger: One would think he had diſcovered ſome deep and formidable Deſign of ſubverting the whole Conſtitution, Order, Doctrine, and Diſcipline of the Church; of depriving the Eſtabliſhed Clergy of all their Glebe-Lands,

Lands, Tithes, Dues, and Revenues, as now ſettled by Law; and of ſetting up Preſbytery, Popery, Deiſm, or ſomething elſe, in the room of the preſent Church of *England*. But from whence theſe Glooms and diſmal Apprehenſions ſhould proceed, if this Gentleman be not a little diſordered in his Senſes, I cannot imagine.

I believe he would not have been ſo much frighted, or brought ſo near to his Wit's End, had a Project been laid to convert all the Livings and Eccleſiaſtical Preferments in *England*, into *Sine-Cures*, and to exempt the Incumbents from all Rites, Ceremonies, Services, and Duties whatever; provided the Profits had been well ſecured, and the Number of Competitors not increaſed: For, notwithſtanding his ſeeming Pannick, I can hardly conceive that he would rejoice at the Converſion of all Diſſenters and Papiſts, and at their coming all at once into the Church of *England*. Men of his Conſtitution and Temper have always endeavoured to make the Barriers to Church Power and Preferment, as narrow and as ſtrong as could be, in order to keep the Places in as few Hands as poſſible, and prevent too much Competition.

Were

Were the Proteſtant Diſſenters, eſpecially, under the ſame Latitude and *Conſtitution* of Conſcience with this Gentleman, they might poſſibly ſtand his Competitors for all his farther Views of Wealth and Power in the Church, as they may certainly contend with him for their Religion and Loyalty, for their firm Attachment to the Proteſtant Intereſt, and to the preſent Royal Family; and, conſequently, for all the Honours and Encouragements that can be due to the beſt of Subjects: None of them have ever yet been hanged, or otherwiſe puniſhed for Treaſon and Rebellion under a Proteſtant Reign, or betrayed any Inclination of giving up the Kingdom to a *Popiſh Pretender*.

But what, in the Name of Wonder! has this Author been ſo much frighted at? 'Tis Pity, methinks, he would not come out of his Fits, and tell us the Ground of his Fears. Is he afraid that the Parliament may, ſome time or other, reſtrain any Abuſes of *Church Power?* or apply any proper Remedy to the Corruptions in the *Eccleſiaſtical Courts?* Or does he dread, that the preſent Grounds and Occaſions of proſtituting and prophaning the moſt Holy Sacrament of *Chriſt*'s Body and Blood, may be ſome time

time or other removed; and the Miniſters of *Chriſt* may be left at Liberty to execute his Laws, according to their own Judgments and Conſciences? This, one would think, is what every Miniſter of the Goſpel, in all Chriſtian Churches, ſhould petition for. Something, I fear, of this, lies at the Bottom; though the Author thought it more to his Purpoſe to ſeem under the Convulſions and Pangs of Conſcience, that he might hereby raiſe the greater Outcry, and move the more Compaſſion: *Hinc illæ Lachrymæ!*

And thus, *Sir*, I have gone thro' this *Letter*, and made ſuch Obſervations upon it, as moſt naturally occurred to my Thoughts in reading it: How far I have entered into the Spirit of the Author, or laid open the true Deſign and Intention of the Book, you and the Publick muſt be now left to judge. I can truly ſay, that I have not wilfully miſtaken or miſrepreſented him; and if I have done it without Deſign, I ſhall be ready to receive farther Information, and ſubmit to any reaſonable Correction. If the Author writ with a fair Deſign of maintaining true Religion, no doubt but he will be able to ſupport his Principles, and his Method of proving them: But if he writ with Artifice,

and

and Deſign for worldly Wealth and Dominion, without much Regard to true Religion, this will appear ſtill clearer, the more he ſhall endeavour to diſguiſe it.

I ſhall only add, that all this Author's Encomiums upon the *Reformation* and *Revolution*, ſo far as I can ſee, are nothing elſe but complying with the *Neceſſity of the Times*: For I think that his Notions of Church Power, and his Principles of *Toleration* and *Liberty of Conſcience*, muſt otherwiſe have led him to condemn *both*. Might he not have argued as ſtrenuouſly and conſiſtently for the Laws in Being before the Reformation and Revolution, as he does now, under the Pretence of ſtanding up for the *Conſtitution*? Or how comes it about that the Conſtitution both in Church and State was not the ſame then as now? 'Tis more than poſſible, that I may be cenſured and condemned by this Author and his Hierarchical Friends, as a *peſtilent Fellow* and a *Mover of Sedition*, for talking thus freely: But I ſhall not be much moved or concerned at this, ſince it was once the Charge laid againſt a much greater Man than I, or any now living, by an *eloquent Orator*.

If the Author can defend his Principles, he will need no other Aſſiſtance but Reaſon; and if he cannot, nothing elſe can help him.

I am, SIR,

Your humble Servant, &c.

March 11,
1734-5.

The End of the LETTER.

A

BRIEF VIEW

OF

Eccleſiaſtical Juriſdiction,

As it is at

This Day practiſed in *England.*

Addreſſed to

Sir NATHANIEL CURZON, *Bart.*

AND

The reſt of the Gentlemen of the Committee appointed by Parliament, for enquiring into the Abuſes and Corruptions of ECCLESIASTICAL COURTS and *Juriſdictions.*

Firſt printed in the Year 1733.

TO

Sir NATHANIEL CURZON, *Bart.*

AND

The reſt of the Gentlemen of the Committee appointed by Parliament, for enquiring into the Abuſes and Corruptions of Eccleſiaſtical Courts *and* Juriſdictions.

GENTLEMEN,

AS the *Grand Inqueſt* of the Kingdom of *Great Britain*, have devolved upon you the *Truſt* of enquiring into the Abuſes and Corruptions of *Eccleſiaſtical Courts* and *Juriſdictions*, give me Leave briefly, and in *Miniature*, to repreſent to your View, a contracted *Scheme* of thoſe Courts and *Juriſdictions* in *England*; whereby it will appear what an incredible Sum is yearly drained and ſqueezed out of the

People's *Purſes* and *Eſtates* by ſuch Eccleſiaſtical *Officers* and Spiritual *Perſons*, who make *Gain* their only *Godlineſs*.

But as my Intent here is not to intermeddle with their *Doctrines* of *Faith*, or Practices in *Religion*, I ſhall only at preſent enquire, whether a great Cauſe of the impoveriſhing of this Nation, is not occaſioned by an *over-numerous Body of Eccleſiaſticks* among us, and by the Exactions, Extortions, and Oppreſſions, of what are called *Spiritual Courts* and *Juriſdictions*.

In order to this *Enquiry*, I beg Leave to recite a *Maxim* or Obſervation of the Lord *Verulam*, (which will be found to contain an eternal Truth) viz. *That a ſmaller Number who ſpend more and earn leſs, do ſooner wear out an Eſtate, than a greater Number that live lower* (meaner) *and gather more*; *ſo it is* (ſays he) *with an overgrown* (i. e. a numerous and luxuriant) *Clergy*. For they conſume the Labours of *others, but bring in nothing to the Stock*.

And that the *Stock* and Produce of the *Engliſh Nation*, is in a great meaſure ſwallowed up and devoured by the numerous Body of our *Eccleſiaſticks*, and their *Juriſdictions*, *Courts*, and *Officers*,

ers, will I believe evidently appear, if you conſider the following Obſervables, reſpecting thoſe Perſons, and their Courts and Juriſdictions.

I. We have here in *England* two Provincial Archbiſhops, *Canterbury*, and *York*; each of which has his princely Retinue for the Support of his Temporal Grandeur, as well as a numerous Body of Spiritual Officers, for the Exerciſe and Execution of his Eccleſiaſtical Juriſdiction and Authority.

In the Number of their Temporal Retinue, we may reckon their Stewards and Bailiffs of Lordſhips, Manors, Lands, *&c.* Stewards of their Houſholds, Gentlemen-Uſhers, Uſhers of their Halls, Comptrollers, Yeomen of their Horſe, Secretaries, Houſe-keepers, Purveyors, Butlers, Cooks, *&c.*

And among the latter, their Suffragans, Vicars-general, Guardians of Spiritualities, Chancellors, Officials, Commiſſaries, Deans, Arch-deacons, Regiſters, Deputy-Regiſters, Advocates, Apparitors, Projectors, *cum multis aliis.*

And as the Officers and Attendants of theſe Archbiſhops are of two Kinds, ſo are their Courts, *viz.*

1. *Courts Temporal*, as *Courts Leet*, Courts Baron, Cuſtomary Courts, Courts of Franchiſes and Privileges, Courts of Piepowder, (for ſome of them keep Fairs and Markets) and other like Courts.

2. *Courts Spiritual*, as the Court of Arches (to *Canterbury*) Prerogative Courts, Courts of Delegates, Conſiſtory Courts, or Courts of Audience, Courts of Faculties for granting Licences and Diſpenſations (with divers others.)

II. Next, as to Biſhops (who in moſt Things imitate Archbiſhops) we may obſerve,

1. That within *England* we have twenty-four Dioceſan Biſhops.

2. That theſe have alſo their ſeveral Trains of Domeſtick Officers, Servants, and Attendants, both Temporal and Spiritual.

But as I ſhall not at preſent enter into a Diſquiſition of their Eſtates, in Lordſhips, Manors, Lands, Palaces, Gardens, *&c.* ſo I ſhall here wave all Enquiry into the State of their *Temporal Revenues*; my preſent Intention being chiefly to remark on their Eccleſiaſtical or Spiritual Courts and Juriſdictions. Wherein I obſerve, That our twenty-four Biſhops have, to aſſiſt them in the Exer-

Exercise and Execution of their Spiritual Jurisdiction, the following Officers, *viz.*

24 Suffragans, if not double the Number, with their Attendants.

26 Chancellors, with their Attendants.

26 Registers, with their Attendants.

26 Deputy Registers, with their Clerks, *&c.*

26 Gentlemen Apparitors.

52, or more, Proctors; and

150, or more, Common Apparitors.

With many other Officers, Notaries, Clerks, and Attendants.

Note, Bath *and* Wells, *as well as* Litchfield *and* Coventry, *have their distinct Courts,* i. e. *one in each Division of those Dioceses.*

There are also under these Archbishops and Bishops, at least,

60 Arch-Deaconries. And to these belong,

60 Arch-Deacons Courts; which consist of

60 Commissaries or Judges of those Courts; as also

60 or more Surrogates, or Deputy Commissaries.

60 Regiſters, with their Deputies, Scribes, and Clerks.

120 Proctors (*i. e.* if we allow but two to each Court.)

200 or more Apparitors, with a Multitude of Promoters and Informers; *cum aliis Officiariis.*

See of the Exerciſe of their Juriſdiction hereafter.

But further, beſides the before-mentioned Officers, we may obſerve another, who, in their Eccleſiaſtical Oeconomy, is called a *Dean*, in Latin *Decanus*. For that, 'tis ſaid, in his firſt Inſtitution, he was to preſide over ten Pariſhes, which was therefore called a Deanery.

But *Deans* are now with us diſtinguiſhed into four or five Kinds, *viz.*

1. *Cathedral Deans*; theſe, with their reſpective Chapters, have in many things a concurrent Juriſdiction with the Biſhop of the Dioceſe: And ſome Authorities they have which are independent of him. The Number of this kind of Deans in *England* and *Wales* is twenty-four. For at St. *David's* and *Landaff* they have no Cathedral Deans, the Office of Dean being there exerciſed by the Biſhops themſelves.

2.

2. *Collegiate Deans*, ſome whereof have all the Concomitants and Attendants of a *Cathedral Dean*, except that of having a Biſhop at their Head; ſuch a Dean is that of *Weſtminſter* College, *&c.*

3. *Exempt Deans*, i. e. ſuch as are exempt from Epiſcopal Juriſdiction, as having an independent Eccleſiaſtical Juriſdiction within their own particular Precincts; ſuch a Dean is that of *Battle* in *Suſſex*, who is, or may be, inveſted in his Deanry by the King's Letters Patents, and needs no Inſtitution or Induction by the Biſhop or Archdeacon. *Quære*, of the Dean or Provoſt of *Eaton* College, if an Exempt, *&c.*

4. *Non-Exempt Deans*, i. e. ſuch as are not ſo exempt as aforeſaid. Theſe are generally Donatives in the Archbiſhops, and conſequently have a peculiar Juriſdiction derived from them; ſuch are the Deans of the Arches (and *St. Martin-le Grand*) in *London*; the Dean of *Bocking* in *Eſſex*, with ſome others under the Archbiſhop of *Canterbury*: And I have heard of the like under the Archbiſhop of *York*, but can at preſent give no certain Account of them.

5. *Rural Deans*; theſe originally had no judicial Power, being only ſubſtituted by the Biſhop

to aſſiſt him in granting Adminiſtrations and Probats of Wills. But I am informed, that at this Day divers of thoſe Deans have arrogated to themſelves a *Species of Juriſdiction*. Though 'tis ſaid, their chief Buſineſs is only to feaſt the Clergy at Viſitations, for which they have a Licence to raiſe Contributions within their Deanries.——See *Nelſon's Rights of the Clergy*, 252, 253, &c.

And ſeeing we have mentioned Cathedral Deans, I ſhall here beg Leave to give a *Specimen* of the ſeveral Parts or Members whereof the Cathedratic Choir or Body is uſually compoſed; which, taking our Pattern from that at St. *Paul's*, ſtands thus:

1 *Biſhop*, 1 *Dean*, 1 *Subdean*, 1 *Præcentor*, 1 *Chancellor*, who has under him divers Scribes, Clerks and Officers; 1 *Treaſurer*, who has an Officer called a *Sacriſt* or *Sacriſtan* for a Coadjutor, and this *Sacriſt* has 3 or 4 Attendants called *Viergers*. There are alſo 5 Archdeacons, 30 Prebendaries, 12 Petty Canons, 6 or 8 Vicars Choral, and about 24 Choriſters and Singing-Boys, beſides other Officers and Attendants: The whole Number of Officers and Attendants in this and other Cathedrals amounting to about

150

150, and in ſome, as I am informed, to near 200.

And if any Perſon is deſirous to know the ſeveral Procurations, Synodals, Penſions, Payments and Perquiſites appropriated to each of the above-mentioned Officers within the Dioceſe of *London*; let him peruſe Mr. *Newcourt's Repertorium Canonicum*, Vol. I. fol. 58, 102, *&c.* And by an Account taken from the ſecond Volume of that Book, I find that, in the ſingle County of *Eſſex*, there is yearly paid to the Biſhop and Archdeacons, in Procurations, Penſions, and Synodals only, about 500 *l. per Ann.*

And upon the whole Account, which may eaſily be deduced from the foregoing *View* and *Specimen*, I think it will evidently appear, That the *Number* of Spiritual Officers and Attendants belonging to Archbiſhops, Biſhops, Archdeacons, and Cathedral Deans only, will amount to more than 20,000 Perſons, beſides preaching Miniſters. And that theſe receive for their Maintenance one with another, at leaſt Forty Pounds a Man yearly, which will amount to at leaſt *Eight hundred thouſand Pounds per Annum.* A ſurpriſing Sum! And when we conſider that many of thoſe Officers, inſtead of Forty Pounds *per Annum*, do make Two, Three, or Four hundred Pounds

per

per Annum, by their Eccleſiaſtical Employments, I conceive the above Computation may well be extended to Ten hundred thouſand Pounds *per Annum:* All which is extorted and ſqueezed out of the Peoples Purſes, merely to ſupport Eccleſiaſtical Power and Juriſdiction.

We may here further obſerve, that, beſides the Spiritual Juriſdiction abovementioned, ſome of our Biſhops (as *Durham*, *Ely*, &c.) have a Palatine Juriſdiction annexed to their Biſhopricks, which includes in itſelf a double Species of Sovereign Power, (*i. e.* Temporal and Spiritual) within the Limits of their reſpective Juriſdictions. And accordingly, in Purſuance, and for the more effectual Execution of this *Partie per Pale* Sovereign Power, they have their Supreme Courts both Temporal and Spiritual, from whence no Appeal lies, but to the Biſhop himſelf. He (the Biſhop) being there (in *Durham*) ſaid to be ſupreme Lord and Head, both in Spirituals and Temporals; inſomuch as the Practicers in thoſe Courts are ſaid to have a Maxim, *Quod Brevia Domini Regis non currunt in Provincia Dunelmenſi, quia Epiſcopus ibidem facit Vicecomitem.* It being well known that the Biſhop there, by virtue of his own Letters Patent and Grants, doth conſtitute all Judges, Sheriffs, Officers, &c. who,

who, by virtue of ſuch Grants, do (excluſive of the King and his Royal Prerogative) judge and determine of the Lives, Liberties, and Properties of ſuch of the King's Subjects as happen to live or reſide within the Limits of that Juriſdiction.

'Tis alſo under Pretence of this *double-bodied* Juriſdiction, that, in that Dioceſe of *Durham*, they uſually extort vaſt Sums of Money yearly, from ſuch as they there call the *Biſhop's Subjects*; and by a peculiar Artifice (which will always be practiſed where both the Temporal and Spiritual Authority concur in the ſame Perſon) the Practiſers in both thoſe Courts (*i. e.* the Proctors and the Attorneys) do ſo play the Game into each other's Hands, that the poor Client is often forced to bear the Rapines and Plunderings of both *Juriſdictions*. For let the Nature of the Cauſe be either Spiritual or Temporal, the Temporal as well as the Spiritual Courts are frequently employed to ſupport the Judgments of either. An *Outlawry* there being the natural Conſequence of an Excommunication, as an Excommunication generally follows that of an Outlawry; and by this Method is the *Summum Jus* of Eccleſiaſtical Juriſdiction there perfected.

Beſides which, (if I am rightly informed) this Principality of *Durham* claims a Privilege or Prerogative of not being bound by Acts of Parliament, except expreſly named therein: And that under this Pretext, they ſay they are not bound by the late Act for *Regulating, Regiſtering, and Enrolling Attorneys*, &c. Whether this be ſo or not, will deſerve your Enquiry. But this I know, that in the printed Liſts of ſworn Attorneys publiſhed by Authority, although all other inferior Juriſdictions, as *Cheſter*, *Lancaſter*, the *Cinque Ports*, &c. ſent up Liſts of their Attorneys, and the ſame are accordingly printed; yet I find no Account given of the Attorneys practiſing in any of the Courts at *Durham*. It ſeems they ſhelter themſelves under the Authority of the Biſhop, and conſequently bid Defiance to the Act of Parliament.

Nor is it any Excuſe for theſe Palatine Attorneys, to ſay that their Names are included in the general Liſts of Attorneys of the *King's-Bench* or *Common-Pleas*. For whether that be ſo or not, does no where appear on thoſe Liſts. And we know, to be an Attorney of an inferior Juriſdiction, is incompatible with the Office of an Attorney of the ſuperior Courts at *Weſtminſter*. For in thoſe inferior Courts, the Attorney is uſually ſworn

ſworn, on his Admiſſion, not to plead any foreign Plea, *i. e.* ſuch a Plea as deprives or denies the Juriſdiction of thoſe inferior Courts. So that, in Effect, all the Attorneys of thoſe Courts are ſworn not to permit any Cauſe that ariſes within their Juriſdiction, to be determined by any other Judges but their own.

I may hereto add one other Obſervation, touching the Biſhoprick of *Durham:* That whatever Temporal Privileges or Prerogatives were formerly annexed to that Biſhoprick, were, and the very Foundation of its being made a County Palatine, was, by reaſon of the Vicinity of our once Enemies the *Scots*, which neceſſitated the conſtituting of Officers like thoſe of the old *Romans*, called *Comites Limitanei*, for repelling the Incurſions of Enemies. But as the *Engliſh* and *Scots* are now become united Brethren, there can be no tolerable Reaſon rendered for indulging this Biſhoprick with thoſe intolerable Privileges and Prerogatives it now claims.

I have now by me a moſt moving and lamentable Account (contained in above ſixty Letters) ſent me by Mr. *John Tempeſt* of *Old Durham*, (formerly a Member of your Houſe) complaining of the moſt barbarous and tyrannic Proceedings

of

of the Spiritual and Temporal Courts there, againſt his Perſon, Eſtate, and Property, that ever was known to have been practiſed in any Court of Law or Juſtice whatever. And this (as he ſays) chiefly promoted and carried on by a Confederacy between the Biſhop's Chancellor and Sheriff, who, by their Under-Officers and Agents, have illegally ſeized upon whatever of his Property they can lay their Hands on, on Pretence of an Outlawry or Excommunication, of which he had no Notice till the Seizure actually made. And that, upon Application to his Sovereign, the Biſhop, for Redreſs, he has been denied all manner of Relief; and therefore intreats me to repreſent his Caſe to you, the Parliament's Committee, which I am now preparing to that End.

But before I trouble you with that particular Caſe, I beg Leave to add a few other general Obſervations, touching the Artifices and Practices of *Biſhops*, &c. in driving on their Eccleſiaſtical Trade of getting Money. Which Artifices and Practices, I ſhall endeavour to range under theſe ten *general Heads*, (excluſive of ſome Excentricities) *viz.*

1. By their Fees for ordaining Prieſts and Deacons, which general Ordinations being at four

four Times in the Year, may well be computed at about 100 *l.* each Time. And thus the whole 26 Biſhops and Archbiſhops, may make in the whole about 10,400 *l. per Annum.*

2. By Inſtitutions and Inductions to vacant Benefices, for every one of which they have at leaſt Three Pounds. And there being computed in *England* 9285 Pariſhes, this, at the ordinary Rate of one in a Pariſh, comes to 27,855 *l.*

Note, Some Pariſhes conſiſt of divers Benefices, and others have divers Chapelries, which are of the ſame Nature, and require Inſtitution and Induction as well as other Benefices. The ſingle Pariſh of *Halifax* in *Yorkſhire*, has ten or 12 ſuch Chapelries. Nor are the Inſtitutions to Archdeaconries, Deanries, Prebendaries, Sine-Cures, *&c.* here included; ſo that this Head of Inſtitutions and Inductions, is of much greater Benefit to Biſhops than is generally eſtimated.

3. For making Rural Deans, and for taking their Oaths, *&c.* The Biſhops uſually receive of every Rural Dean ſo ſworn, the yearly Sum of 8 *s.* 6 *d.* as I am informed. And this may hint to us the Reaſon why the late Queen *Anne*, no doubt on the Advice or Importunity of ſome Biſhops,

Biſhops, ſent her Letter, dated 29 *Jan.* 1710, to the then Convocation, for augmenting the Number of Rural Deans, *&c.* See *Nelſon's Rights of the Clergy*, 252.

4. By granting Viſitation Licences to Beneficed Miniſters to preach in their *own Cures*; for although they are ordained, inſtituted, and inducted before, and by the Canons are ſtrictly enjoined to preach the Goſpel; yet this muſt not be done, till ſuch a Viſitation Licence, or the Biſhop's Approbation, be obtained: Which Licence, on every Epiſcopal Viſitation, coſts every ſuch beneficed Miniſter 10*s.* And this for the ſaid 9285 Pariſhes, or rather above 10,000 Benefices in *England*, comes to 5000 *l. per Ann.*

Note, when the Biſhop does not viſit, the Archdeacon does, and that twice yearly; ſo that there never fails a Viſitation, in order to pick up the Pence. *Vide poſt*, Archdeacons Juriſdiction.

5. By granting ſeveral other ſpecial Kinds of Licences, whereof nine or ten are ſufficiently remarkable, *viz.*

1. Licences to unbeneficed Curates and Deacons to preach, *&c.*

2.

2. Licences to Schoolmaſters and Schoolmiſtreſſes to teach, &c.

3. Licences to Pariſh-Clerks to ſing, &c.

4. Licences to Pariſhioners to repair, enlarge, or amend their Church.

5. Licences to Church-Wardens and Overſeers in divers Caſes.

6. Licences to Phyſicians to practiſe Phyſick.

7. Licences to Midwives to practiſe their Profeſſion, and to baptize.

8. Licences to Notaries Publick to practiſe Knavery.

9. Licences to marry, and commit Adultery, to have two Wives, &c.

And I believe, on Enquiry, ſome other Kinds of *Biſhops Licences* may be diſcovered, as perhaps *Licences* to *communicate with* the Church of *Rome*; for I have heard ſome Diſcourſes of that kind.

But to proceed,

6. The Biſhops alſo receive very conſiderable Profits or Perquiſites by conſecrating of Churches and Church-yards; for though nothing be due of Right, yet 'tis well known what is voluntarily given

given into the Hands of a Biſhop's Servant for his Maſter's Uſe, can be no Simony or Corruption in the Biſhop. This may be learned from the Example of a preſent Right Reverend and ever memorable Prelate.

7. By granting Abſolutions and Commutations for Penances, wherein there is generally a Regard had to the Ability of the Sinner. For if he be rich, a good round Sum is expected to free him from that Chain of the Devil called Excommunication; but if the Wretch be poor, he is delivered to the Devil of courſe; and though he performs his Penance both in Body and Soul, yet neither can be delivered, either from Hell or the Eccleſiaſtical Court, 'till he has paid his Fees.

8. They alſo receive vaſt Sums of Money by granting Probates of Wills, and Letters of Adminiſtration. And by an uſurped Right (for ſo, in Fact, this Juriſdiction is) they are become in a great meaſure the Diſpoſers and Diſpenſers of dead Men's Wills; and though now therein providentially reſtrained in ſome Things, by the Act of Diſtributions, yet ſtill poſſeſſed of too much Power to be for the Subjects Benefit.

9. By framing new Oaths and Articles againſt their Viſitations, and compelling Church-wardens

to

to ſwear to preſent according to ſuch new invented Articles; whereby divers Proſecutions of innocent Perſons have been carried on in the Eccleſiaſtical Courts.

'Tis true, this Practice is now almoſt *ex uſu*, but inſtead thereof we have almoſt yearly new Sets of *Paſtoral Charges*, which, how little Benefit ſoever they bring, either to the Flock or the Bookſeller, yet have proved gainful to ſome of their Lordſhips.

10. By Procurations, Synodals, and other Viſitatorial Payments and Penſions: For in the Biſhop's Viſitation two Things are obſervable:

1. The Church-wardens and Chapel-wardens of every Pariſh and Chapelry within the Dioceſe, are called over, and there receive a Book of Articles to preſent by, for which they generally pay 2*s.* or 2*s.* 6*d.* and if any of them are abſent, they are there cited or ſummoned by Proclamation, to appear in the Biſhop's next *Conſiſtorial Court with Coſts.*

Note, Theſe Church-wardens and Chapel-wardens do pay at every Biſhop's Viſitation for ſuch a Book of Articles, though the very ſame they had before. They alſo pay the Biſhop's Clerk

Clerk for writing their Preſentments, (though many of them do it themſelves) 2 *s.* 6 *d.* which, in 9285 Pariſhes, comes to 1058 *l.* to which add for the Book of Articles, and it doubles the Sum.

2. All the Miniſters within the Dioceſe are obliged to attend the Biſhop's Viſitation, where they are to pay about 1 *s.* 8 *d.* or more, merely for producing to the Biſhop's Regiſter their Licences to preach, though ſuch Licences have been ſo produced and allowed never ſo often before. After which, they pay to the Biſhop, or to his Uſe, the uſual Sum for *Procurations* and *Synodals*; as alſo 8 *d.* claimed by the Gentleman Apparitor, to whom moſt pay 1 *s.* This Payment ſeems to be in Favour of the Biſhop's *Man*, in order to obtain that of the Maſter. There is alſo a Suit and Service expected at this Court from all, even the pooreſt unbeneficed Curate or Clerk within the Dioceſe. But I ſuppoſe theſe are ſpared in point of Money, out of Charity, or ———.

One Thing more is obſervable with reſpect to the Province of *York*, *viz.* That when any Archbiſhop is firſt inſtalled or enthroned at *York*, all the Parſons and Vicars within his Juriſdiction, though never ſo poor, and their Family-Charge never ſo great, are obliged to give him the Tenth of their Eccleſiaſtical Livings, as a Benevolence,

in

in order to aſſiſt the poor Archbiſhop to ſettle himſelf in that See; which they ſay uſually amounts to Seven or Eight thouſand Pounds, (a ſweet Morſel of Eccleſiaſtical Food!) And 'tis ſaid, that if any, even the meaneſt Vicar, whoſe Children want Bread, does thro' Poverty omit this cuſtomary Payment, he muſt certainly expect to be ſeverely whipped for the Offence, in their mercileſs Spiritual Court, 'till they have flayed him to the very Bones.

Beſides which, in ſome Dioceſes, as *London*, &c. there is a Duty paid, called the Biſhop's Penſion, *i. e.* 10*l.* for every Archdeaconry, and proportionably for other Dignities and peculiar Juriſdictions, as may be ſeen in *Newcourt's Repertorium Canonicum*, Vol. I. & II.

Next to Epiſcopal Juriſdiction is to be conſidered that of the *Archdeacons*, whoſe Number I I have before limited to Sixty, but find on a farther Scrutiny they may be enlarged to Seventy, or more; for the Dioceſe of *London* alone has Five, and other Dioceſes proportionable.

Theſe Archdeacons have their Viſitations twice yearly, *viz.* at *Michaelmas* and *Eaſter*, both which afford them plentiful Harveſts, in their

Collections of Procurations, Synodals, and other profitable Perquiſites. For,

1. At their *Eaſter* Viſitations, the Miniſters within their reſpective Diſtricts pay them Synodals, which they denominate their *Paſchal Rents*, taking of each Parſon ſix or ſeven Shillings, ſome more, ſome leſs; for theſe Payments are not all alike, but, I ſuppoſe, raiſed or leſſened according to the Value of the Benefice; but none muſt come empty-handed.

2. At their *Michaelmas* Viſitations the ſame Miniſters pay their *Procurations*, ſome Seven or Eight, ſome Ten or Twelve Shillings, ſome more, ſome leſs, But it is judged, that, on a moderate Computation, the Archdeacons of *England* do yearly collect for Procurations only, Six or Seven thouſand Pounds.

The next Juriſdiction to be conſidered, is that of Deans and their Chapters. But having already mentioned the ſeveral Kinds of Deans, and the manner of exerciſing their Juriſdictions, I ſhall not at preſent plunge any further into this *bottomleſs Barathron* of *Eccleſiaſtical* Officers, and their Rapines; but beg Leave to conclude with the Words of a late eminent Prelate of the Church of *England*, *viz.* Dr. *G. Burnet*, Biſhop of *Sarum*,

rum, who, in a familiar Diſcourſe with me on this very Subject, freely declared, *That the Canon Law and Eccleſiaſtical Juriſdiction were originally derived from Hell; and that thither it ought to be ſent again:* And obſerving me to be ſomewhat ſtartled at his Words, he continued thus; *A greater than I, even an Archbiſhop* (naming *Grindal*) *was alſo of this Opinion:* To which I only add,

Heu! heu! hæc è ſulphureo fonte Eccleſiaſticorum exurgunt! Vide Mat. Paris, p. 542. Col. 2.

Theſe Obſervations, I humbly ſubmit to your juſt and equitable Enquiry; and am (with all due Reſpect)

Your moſt obedient Servant,

W. BOHUN.

HIGH-FLOWN
Epiſcopal *and* Prieſtly CLAIMS
FREELY EXAMINED:
IN A
DIALOGUE betwixt a COUNTRY GENTLEMAN and a COUNTRY VICAR.

WHEREIN

CHURCH-AUTHORITY, CONFIRMATION, ABSOLUTION; the BURIAL of the DEAD, the POWER of BISHOPS to give the HOLY GHOST, and of PRIESTS to forgive SINS; the CONSECRATION of CHURCHES and CHURCH-YARDS, and BOWING toward the ALTAR and the EAST; are particularly conſidered.

To which is Prefixed,

An ADMONITION *to thoſe who are preſs'd to come to* Confirmation.

Firſt printed in the Year 1737.

A

Serious ADMONITION

TO

Thoſe who are preſſed to offer themſelves to CONFIRMATION.

Dear Brethren and Friends,

IT is of infinite Importance both to your Comfort in this World, and to your Happineſs in the other, that you have right Notions of *Religion.* You will take, therefore, in good Part this ſincere Attempt to aſſiſt you herein. The *Devil* hath been ever buſy to take off Mens Attention from *real* and *true Religion*; and to amuſe them with *Rites* and *Forms*, and Things of a ceremonial Nature, which have really nothing of Religion in them. He firſt *deceives*, and then *deſtroys.*

If we look into the *Pagan World*, we ſee Men dancing round ugly Idols; howling, weep-

ing, cutting themſelves with Lances; committing the moſt filthy and abominable Acts; ſacrificing one another; yea, throwing their own ſtruggling and ſhrieking Babes into the Arms of a burning Image, to be there tortured and conſumed.—— And this with them is *Religion:* 'Tis done for their Soul's Health; and to expiate their Sins, and reconcile 'em to their Gods.

If we look into the *Jewiſh World*, there we ſee them devoutly buſy in waſhing Garments, Hands and Cups; they dare not touch *this* Thing, nor eat *that*, for fear of being defiled; and are ſcrupulouſly exact in Tithing even Pot-herbs, Mint, Anniſe and Cummin.—This with them is *Religion*; and thus they hope to reconcile themſelves to GOD, and ſecure the Divine Favour.

If we look further into *Popiſh* Countries, we ſee *Religion* diſguiſed under other monſtrous and odd Forms. Be punctual to your Beads; come often to Confeſſion and Maſs; be ſtrict in your Penances, liberal to the Prieſt, zealous againſt Hereticks; hate, kill, damn, as far as 'tis in your Power, all who are not of your Church.—— And *This* will prove you to be *religious*; *This* is for your Soul's Health; *This* is what fits you for the Preſence of God, the Company of Angels,

for

for that State of perfect Wiſdom, Love, Peace, prepared in Heaven by *Jeſus Chriſt*.

To come nearer home. What is it to be *religious* with Multitudes amongſt ourſelves? Why, to have been baptized into this true and eſtabliſhed Church of *England*; to have had Godfathers and Godmothers, and the Sign of the Croſs; to have been confirmed by the Biſhop, and ſolemnly declared regenerated and forgiven by this Ambaſſador of Chriſt; to keep conſtantly one's Church; to come *often* to the Sacrament, *never* to a Conventicle; to take the Euchariſt in our laſt Sickneſs; and in the Name of the Holy Trinity to be abſolved by the Prieſt; to have Burial read over us, and to lie interred and rotting in Holy Ground.——Theſe ſeem to be the chief Things which Multitudes among us mean by *Religion*: *Theſe* they count highly *profitable*, if not *neceſſary* to their Souls Health; and a Defect in ſuch Things ſhall oftentimes give greater Uneaſineſs and Offence than Defects of a moral Kind.

The Diſcourſes and Conduct of many of our Clergy too manifeſtly cheriſh this dangerous Miſtake. What a Streſs do they lay upon *Rites*, *Forms*, *Habits*, *Places* of Worſhip, and various

ing Young and Old to come and receive this *Epiſcopal Grace*; yourſelves can bear 'em witneſs. But that all this Zeal is either *Artifice* and *Trick*; or elſe, *Ignorance* and *Superſtition*, the following Dialogue will help you to perceive. I thought it needful to expoſe, in a true Light, thoſe Claims of Epiſcopal and Prieſtly Authority, becauſe I am perſuaded they are of very dangerous Conſequence: A Snare to the Weak; an Offence to the Wiſe; an Artifice of the Devil to lull Men aſleep in Vice; ſubverſive of the Peace and good Order of our State; and highly injurious and diſgraceful to our Religion.

I am confirmed in this Perſuaſion by a little Book, which is induſtriouſly ſcattered by the Prieſts on theſe Occaſions, intituled, *Short Inſtructions for them that are preparing for Confirmation, by way of Queſtion and Anſwer*, &c.

'Tis there aſked, *p.* 6. *By what Authority was Confirmation inſtituted in the Church?* Anſ. *Our Church hath declared concerning Confirmation,* (Can. 60.) *that it hath been a ſolemn, ancient, and laudable Cuſtom, continued from the Apoſtles Times, that all Biſhops ſhould lay their Hands upon Children baptized and inſtructed in the Catechiſm of Chriſtian Religion, praying over them and bleſſing them,*

them, that they may receive the Holy Ghoſt. A Confutation of this, ſee in ſome of the following Pages.

In the ſame Page you are taught, That, by the Prayers and Impoſition of the Biſhops Hands, *God conveys* the Special Gifts and Graces *of his Holy Spirit, and thereby confirms every worthy Candidate.*—Now what makes a Perſon a *worthy Candidate*, the Office itſelf has expreſly determined, *viz.* The being able to *ſay the ſhort Catechiſm*; and a *renewing the ſolemn Promiſe and Vow which was made for him in Baptiſm*, &c. To every Perſon who does *this*, the Inſtructor affirms, God by the Biſhop's Hands *conveys the Special Gifts and Graces*, &c. *even theſe ſeven-fold Gifts*; 1. *Wiſdom.* 2. *Underſtanding.* 3. *Counſel.* 4. *Ghoſtly Strength.* 5. *Knowledge.* 6. *True Godlineſs.* 7. *Holy Fear.* There is doubtleſs ſomething *myſtical* in the Number *Seven*, elſe why ſhould the Inſtructor puzzle his own and his Pupil's Brains with a curious Diſtinction betwixt *Wiſdom*, *Underſtanding*, *Counſel*, and *Knowledge.*—With equal Propriety, as theſe Gifts are made *Seven*, they might have been made *Seventeen*, or even *Seventy:* But becauſe Seven is reckoned a *ſacred* Number, and we read of *Seven Spirits before the Throne*, Rev. i. 4. *Seven Stars*, *Seven Lamps*,

Lamps, &c. the Myſtery *Seven* muſt be here ſpied out in the *Church*'s Office; tho' ſhe, *good Lady!* (*i. e.* three or four pious, but fallible Men, who drew up this Office) never dreamt, I preſume, that any ſuch Myſtery would, by the Wiſdom of After-Ages, be diſcovered therein.——If one were diſpoſed critically to remark, it might be aſked, How *true Godlineſs* comes to be here reckoned amongſt the *Gifts* of the Holy Spirit? It belongs ſurely to the other Head, of its *Graces*, not its *Gifts*; and thus *the Inſtructor*, forgetting himſelf, *pag.* 11. calls it—*That* Grace *by which*, &c. But as the myſtical and perfect Number *Seven* could not elſe have been found in this Prayer of the Church, 'tis preſumed that, by the candid Reader, ſuch an Abſurdity may be overlooked.

Pag. 14. 'Tis aſked, Q. *Is the Holy Ghoſt given* now *in laying on of Hands* as *to the firſt Chriſtians?* A. *Yes*, *the Holy Ghoſt* (i. e. *the Gifts of the Holy Ghoſt*) *is* as truly *given in laying on of Hands* now, *as to the firſt Chriſtians, tho' not altogether in the ſame Manner or Degree.* And in ſeveral other Parts of this Performance, the Perſon *confirmed* is conſidered as having by that Rite undoubtedly *received* the Holy Ghoſt.—So that, in ſhort, the plain Deſign of theſe Inſtructions,

and

and of the Clergy in ſcattering them, and of their cheriſhing in the People ſuch a Veneration for this Rite, is to inculcate a Belief, *That the Biſhops are even now, by laying on their Hands, and Prayer, able truly and indeed to give the Holy Ghoſt.* A Belief, which, when God in his great Diſpleaſure to theſe ſinful Lands ſhall give them up to ſo ſtrong a Deluſion as to admit, we ſhall be then ripe for the vileſt Slavery, and be again curſed with Eccleſiaſtical Tyranny and Chains. A full Refutation of theſe enormous Pretenſions you will find in the enſuing Dialogue.

I am perſuaded ſome of the moſt excellent of our Biſhops and Prieſts diſclaim ſuch Pretenſions, and *think ſoberly* of the Powers given them by God: And ſuch will not, I hope, be offended at the Freedom here taken, with the extravagant Claims which are made in their Names. I unfeignedly reverence the *Learned*, the *Wiſe*, and the *Sober* of that Order; and think a faithful and good Clergy, who ſhall teach Men true Virtue, and by their Diſcourſes keep the People from the wrong Opinions and Practice, into which Ignorance and Superſtition naturally lead them, to be a great Bleſſing to a Nation, and as uſeful *Miniſters in the State* as any it employs: And I heartily thank God, and congratulate you my Friends,

Friends, that there are ſo many of this Character among the Clergy of our Land. I would be far from attempting to leſſen your Eſteem of ſuch; for they *merit* your Veneration, and ought to be *eſteemed very highly for their Work's Sake:* But when, under the ſpecious Cover of the *Prieſtly Character*, they graſp at undue Power, and act not as Miniſters (i. e. *Servants*) but as *Lords* over Chriſt's People; when they depart from the Simplicity and Purity of the Goſpel, and cauſe Separations and Diviſions in the Chriſtian Church, by requiring Things as *neceſſary* to Chriſtian Communion, which Chriſt has left *indifferent*; when they teach for Doctrines the *Commandments of Men*, lay a Streſs upon Things upon which the *Scriptures* have laid none, and would have you believe, that as *the immediate Officers and Repreſentatives of Chriſt on Earth*, they have Power *to decree Rites, to determine Controverſies* in Points of Faith, *authoritatively to forgive Sins, and really to give the Holy Ghoſt*, &c. When any, whether Biſhops or Prieſts, thus *ſtretch themſelves beyond their Meaſure*, and think of themſelves not *ſoberly, but more highly than they ought to think*, we are then in Duty bound to enter our bold Proteſt againſt them, and *to ſtand faſt in the* Liberty *wherewith Chriſt hath made us free, and not be again intangled with*

any Yoke of Bondage. The Duty we owe to *God*, *to Chriſt*, to our excellent *Religion*, (which are all on this Account greatly blaſphemed and reproached by Unbelievers) our Duty to our Country, to Poſterity, yea, to the unhappy Perſons themſelves who make theſe enormous Claims, loudly calls us forth, *Chriſtians*, ſtrenuouſly to oppoſe them. *This* was the very Mean by which *Popery* of old opened itſelf a Way, and crept into the World; and *thus* it grew up to that dreadful and oppreſſive Tyranny, which hath long grievouſly corrupted and harraſſed the Church. As Providence has broken the heavy Yoke from our Necks, let us not tamely ſuffer ambitious and artful Men to ſlide it on us again. Remember, *we are called unto* Liberty: By our great Charter, the Goſpel, we are freed from all Authority and Power of Men in Matters of Religion: *One* only is our *Maſter* and authoritative Director in this great Affair, even *Chriſt*; and all we, Princes and Subjects, Biſhops and Mechanicks, Clergy and Laymen, all we are *Brethren*; we ſtand all upon the ſame Bottom, and none of us can warrantably claim the leaſt Superiority or Dominion over his Brother.

If what is here offered gives you juſter Notions of Religion, and Chriſtian Liberty; if it helps you

you to ſee thro' the Deſigns of crafty, the Arrogance of haughty, and the Weakneſs of ſuperſtitious Men; if it takes you off from a wrong Dependence on Ceremonies and Rites, and Things of human Device, and aſſiſts you to place it more upon the Practice of Juſtice, Temperance, Godlineſs, and a diffuſive Benevolence and Charity to all Men: I ſhall count myſelf happy in having in any wiſe contributed to this; and may *God*, the Father of Lights, and *Jeſus*, the great Inſtructor and Head of the Church, fill us with all Wiſdom, that we may underſtand the glorious Liberty into which he has called us, and walk worthy of it.

To his Grace and Divine Spirit I humbly commend this Attempt towards reviving his primitive and pure Religion, and wiping off that Reproach which the Avarice, the Superſtition and Pride of Men have brought upon it: Even to HIM, who *out of Weakneſs can make ſtrong*; and who *ſends by whom he will ſend.* To Him be the Glory, the Victory, and the Majeſty, World without End. *Amen.*

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HIGH-FLOWN *Epiſcopal* and *Prieſtly* CLAIMS FREELY EXAMINED.

IN A

DIALOGUE betwixt a *Country-Gentleman* and a *Country-Vicar*.

Gent. GOOD-morrow, Mr. ——, whence comes this early Viſit?

Vic. I wiſh you, Sir, a happy Day: The Reaſon of my preſent Viſit is a Letter I laſt Evening received from the Biſhop, ſignifying his Intention to viſit this Part of his Dioceſe, in order to *confirm*: I came therefore to give you this early Notice, that your numerous young Family may get themſelves prepared.

Gent. I am obliged, Sir, by your kind Intention: But as to the Buſineſs of *Confirmation*, I con-

confeſs I am not well ſatisfied; ſcarce as to the *Lawfulneſs*, much leſs as to the *Expedience* or *Uſefulneſs* of it.

Vic. I am ſurpriſed to hear this, from a Perſon of your good Senſe and Affection to our Church.

Gent. How great ſoever your Surprize may be, mine is not leſs, to ſee Men of ſuch Piety, Learning and Senſe, as many of our Biſhops and Clergy are, preſſing upon the People, and practiſing over them this *odd*, if I might ſpeak it without Offence, I would ſay this *ſuperſtitious* and *deluſive* Rite.—As for my Affection to our Eſtabliſhment, I own I have lately read, with Attention and Pleaſure, the *Bangorian Controverſy*; and am thence fully convinced, that no Powers upon Earth, neither Eccleſiaſtical nor Civil, no King nor Parliament, nor Councils nor Synods, have any the leaſt Authority in Matters of Religion.—That *Chriſt* alone is King in his Kingdom, the Church,—and that therefore for any Man, or Bodies of Men, to claim to themſelves *a Power to decree Rites and Ceremonies*, and *Authority in Controverſies of Faith* *, ſeems to look like an Invaſion of Chriſt's Throne. That conſequently thoſe who claim this Power ſeem to be *Uſurpers*

* 20th Article of the Church of *England*.

in

in Chriſt's Kingdom; and that thoſe who ſubmit to it, do ſo far withdraw their Allegiance from Chriſt, and own *another Lord.*

Vic. You appear, Sir, a little warm; but have ſurely overſhot the Biſhop's Mark; and carried his Principles much farther than he deſigned. For after all, that great Prelate has wrote againſt human Authority in Matters of Religion, you ſee he continues fixed to our eſtabliſhed Church, and is one of the ſtrongeſt Pillars and brighteſt Ornaments of it.

Gent. I highly reverence that excellent and great Man; I think him a glorious Light raiſed up by God to bleſs this happy Age: I admire the Strength with which he pleads the Rights of the Chriſtian Church; and am perſuaded his Principles, if thoroughly purſued, would eſtabliſh Chriſtianity upon its only true and ſure Bottom, would reſtore its antient Glory, and ſurround it with Bulwarks far ſtronger than any Laws a King and Parliament can enact. But how to reconcile his Lordſhip's *Principles* with his *Practice* in ſubſcribing, and ſubmitting to human Authority in the Kingdom or Church of Chriſt, is not *mine*, but his *Lordſhip's* to conſider. I confeſs I was not a little ſtartled to ſee in the public News-Papers,

Papers, that his Lordſhip alſo was preparing to *viſit* and *confirm* in ſeveral Parts of his Dioceſe.

Vic. But, what is there, Sir, in our Office of *Confirmation*, which gives you ſuch Diſguſt?

Gent. Why to be plain; Firſt, There is nothing ſo much as *plauſible*, much leſs *rational*, to be urged for it; and ſecondly, there is a great deal of both to be ſaid againſt it. There is nothing *plauſible* to be urged for it, either from *Reaſon* or *Scripture*.

Vic. Not from *Reaſon*, I own; for 'tis a Matter of Revelation; an inſtituted Rite of the Chriſtian Church; like Baptiſm and the Lord's Supper.

Gent. If it be an inſtituted Rite, ſhew me where is it inſtituted?

Vic. I do not pretend it to be inſtituted in expreſs Words; but it ſeems to be an Appendix to Baptiſm, without which 'tis not *complete:* For thus we read, *Acts* viii. 14. when *Philip* had converted and baptized the *Samaritans*, the Apoſtles *ſent* Peter *and* John *to lay their Hands on them.*

Gent. If Baptiſm be *not complete* without this Rite, as I know ſome of the Clergy, when recommending

commending it, affirm; then the Commiſſion and Form of Baptiſm our Lord gave his Diſciples, when he bid them, *Go teach all Nations, baptizing them in the Name*, &c. were *not complete:* And all who have been *thus* baptized by them and their Succeſſors ſince, have been *not completely baptized.* But this, I preſume, you will not aſſert. As for the Apoſtles being ſent to lay their Hands on the *Samaritans*, the Deſign of it is expreſly mentioned, *viz. That they might give them the Holy Ghoſt*, ver. 17. *i. e.* His extraordinary and miraculous Gifts, ſuch as Praying, Propheſying, Speaking with Tongues, *&c.* to form them into a Church. Theſe Gifts, 'tis plain, were viſible, obvious to Senſe; for 'tis ſaid, when *Simon ſaw that through laying on the Apoſtles Hands the Holy Ghoſt was given, he offered them Money*, &c. ver. 18. Beſides, as Dr. *Whitby* well obſerves, if they laid not their Hands on *All* who had been baptized, it makes nothing for Confirmation. If they did, then *Simon Magus* alſo was *confirmed*, and received the Holy Ghoſt, which you will hardly admit.

Vic. But as the Apoſtles, by Prayer and laying on their Hands, antiently conferred the *extraordinary* Gifts, why may not the Biſhops, their Succeſſors, now by the ſame Rite confer the *ordinary* Gifts of the Holy Ghoſt?

Gent.

Gent. This, I am ſenſible, our high-ſtown Churchmen would fain have us believe. The little Book intituled, * *Short Inſtructions for them that are preparing for Confirmation*, &c. which you lately left with my Family, boldly ſpeaks out; and is not aſhamed to aſſert †, *That the Holy Ghoſt* (i. e. *the Gifts of the Holy Ghoſt*) *is as truly given in Laying on of Hands* now, *as to the firſt Chriſtians.*—Even thoſe Gifts, *which are of perpetual Uſe for ſanctifying and ſtrengthening every Member of Chriſt's Church, and equally neceſſary for all Chriſtians in all Ages,—and without which none can be ſaved.* This is verily a ſtrange Aſſertion, and, if it be not well ſupported, inſtead of getting Honour to our Biſhops, will be apt to draw upon them Diſpleaſure and Contempt. 'Tis a Matter of vaſt Moment, and ſtrange Conſequences muſt attend it, if this Claim can be made good: Let me therefore obſerve,

1. That this Pretenſion ſeems not to conſiſt with the Office itſelf; for therein the Biſhop owns, that the Perſon on whom he is going to lay his Hands *is* actually *regenerated by the Holy Ghoſt*, and has therefore *already* received this heavenly Gift; ſo that he does not lay on Hands *after the Example of the Apoſtles*, as the Office

* Printed 1736. † Pag. 14.

affirms;

affirms; for *they* did it, by that Rite, to confer the Holy Ghoſt on thoſe who had *not* before received him; whereas the Biſhop lays his on thoſe whom he confeſſes *already* to have him.

2. This Doctrine, if true, convicts and condemns the whole venerable Bench of Biſhops of moſt inexcuſable Neglect and Cruelty to the Souls of Men. For if they *can thus really confer theſe ſacred Gifts*, why, in the Name of God, who hath thus marvelouſly impowered them, (an Unbeliever may aſk,) do they ſaunter about Courts, and waſte their precious Months in Parliamentary Attendance? Far nobler and more important Work demands their Regard. Thouſands of wretched Souls languiſh in their ſeveral Dioceſes, for want of thoſe *heavenly Gifts* * their Hands can impart. Let the Cries of captive and dying Spirits, from every Corner of our Land, come up into the Ears of theſe Right Reverend and Holy LORDS.——Come out, *ſacred Fathers*, from the Grandeurs both of Royal and Parliamentary Courts; and from the Luxury and Eaſe of your own Princely Palaces: You are *Succeſſors* of the Apoſtles in the wonderous Power of *giving the Holy Ghoſt*; *ſucceed* them in their Travels, their Labours, their Watchings.—Can his Lordſhip of *London* juſtify it to the many Myriads in

* What thoſe Gifts are, ſee in the *Admonition*.

our *American Plantations*, of whom he has taken the *Epiſcopal* Charge, if, at leaſt once in his Life, he doth not viſit and diſperſe amongſt them theſe *Spiritual Donations*, the *great* LORD of the Church hath enabled him to beſtow? It may be attended, indeed, with ſome Danger and Toil to his Lordſhip's *Body*; but the conferring *any Meaſure* of the Holy Ghoſt on ſo many thouſand *Souls*, muſt infinitely outweigh any Conſideration of worldly Eaſe.—So that, if, from their Lordſhips *Practice*, we may judge of their *real Senſe* as to this Matter, we may confidently affirm, that they believe no ſuch Divine Virtue to flow from their Hands, as the deluded Multitude imagine; and that they think themſelves *no more able really to give the Holy Ghoſt* than any of their Neighbours.

3. This high Claim is evidently contradicted by Fact and Experience. The Inſtructor above cited, ſays, Page 13, *That the Fruits of the Holy Ghoſt are the Twelve following Graces, Love, Joy, Patience*, &c. *and by thoſe Fruits we ſhall know whether we ſtill have the ſeven-fold Gifts of the Holy Spirit.* If then a Perſon has not thoſe *Graces*, by this it may be known that he has not the *Gifts*; or in other Words, That the Biſhop, when he pretended to *give* him the Holy Ghoſt, did *not give* it him at all. Now let thoſe who have

have paſſed under this ſtrange Solemnity ſay,— Did they feel any moral Change wrought upon their Minds, by this laying on of the Biſhop's Hands? Have they found themſelves *ſince* more meek, patient, temperate, *&c.* than before? Can thoſe around, who converſe with them, bear Teſtimony to ſuch moral Change? Yea, and is this true, not only as to a ſingle Inſtance or two but is it *generally* the Effect of this magnified Rite? Do not People uſually return from it ignorant, as proud, as covetous, *&c.* as they went thither? Fact and Experience put it beyond Doubt.

But what I chiefly inſiſt on is,

4. That this Doctrine and high Claim is extremely dangerous to our *Civil Liberties*, and threatens our happy Order and Conſtitution *in State*. For if our Biſhops can now *really beſtow the ſpecial Gifts and Graces of the Holy Ghoſt, and are the immediate Officers and Repreſentatives of Chriſt*, (as this Inſtructor, Page 6, affirms) who can enough *venerate*, I had almoſt ſaid *adore*, theſe *Spiritual* Lords? An Eccleſiaſtical Cenſure or Excommunication from the Biſhop's Court, may ſoon ſtrike the ſame Terror into the good Subjects of *Great Britain*, as the Bulls and Excommunications of a certain Biſhop of old.—— What Difference is there, but in the Sound, betwixt

twixt being the *Vicar* of *Chriſt*, and his *immediate Officer and Repreſentative* on Earth; *This*, the *Engliſh* Biſhop is; *That*, the Biſhop of *Rome*. But let *this* Opinion of the Epiſcopal Authority prevail, and a wide Door is ſet open for all the Miſeries and Diſorders of the Papal Tyranny to return. What are the Crowns of Kings; or what all the *Civil* Bleſſings they can give, or ſecure to us, if compared with thoſe *Special Gifts and Graces of the Holy Spirit* the Biſhop can beſtow? I have far greater Reaſon therefore to *love* and to *fear* my *Biſhop* than my *King*: His Majeſty can but protect and do Good to my Body; his Lordſhip can enrich and beautify my Soul, with the *ſeven-fold Gifts*, &c. Give way therefore, ye Kings; riſe up, ye Princes and Nobles of the Earth; kneel down and pay Homage at the *Epiſcopal* Feet.—To ſuch extravagant Heights do the Powers here claimed naturally carry the *Epiſcopal* Character; tending to lay Kings at the Feet of thoſe *Ambaſſadors* and *Repreſentatives* of Chriſt; and to make Crowns and Sceptures depend on their Will. For what can the moſt abſolute or powerful Princes do, when their People are bewitched with a ſuperſtitious Veneration of an *higher Character* than theirs? They are at once ſtript of their Supremacy, made dependent, and enſlaved.—

This

This was the very Manner the proud Biſhop of *Rome* got his antient Dominion over the Kings of the Earth.—They had Stomach to *reſent* theſe Claims of the holy Uſurpers; and inwardly *diſdained* the Homage they paid them. But what could they do? Their People had drank deep, even to Madneſs, of the Cup of prieſtly Infatuation: They thought their Biſhops could diſpenſe the Bleſſings or the Curſes of Heaven, at their Will.— And who can then blame them for having the Perſons and the Decrees of theſe *Repreſentatives of Chriſt*, in greater Veneration than thoſe of *Emperors* or *Kings*?

Thus Antichriſt, or the papal Tyranny, at firſt aroſe in the Church; 'twas by Claims only of *ſpiritual*, that he graſped all his *earthly* Power: And in whatever Age or Kingdom of the World the *like* Notions of Epiſcopal Authority prevail, there it *will*, there it *muſt* have the *like* fatal Effects. It undermines the Thrones of Kings, and gives up their Dominions to the Mercy and Diſpoſal of theſe *immediate Officers of Chriſt*. Theſe Claims therefore, if not founded upon the cleareſt Evidence, are, by all good Subjects and good Chriſtians, to be rejected with Abhorrence: They ſhake the very Baſis of our happy Conſtitution, ſet the *Mitre* above the *Crown*, and bring a

grievous Yoke upon our Necks, which neither we nor our Fathers were able to bear,

I wonder, by the way, whether the *Kings* and *Princes* Royal of *Great Britain* are ever *confirmed* by our Biſhops. If they *can* certainly give the *Spirit of Wiſdom, of Counſel, of Ghoſtly Strength*, &c.—as is pretended, the Princes who govern us have, ſurely, always great Need of this invaluable Gift; and therefore ought to kneel down (or if they refuſe, good People may think, ought to be *forced* to kneel down) and humbly receive it.—But how would a Court of *Britiſh* Nobles brook it, to ſee their Sovereign kneeling at a Biſhop's Feet? It would give them too ſtrong an Image of the Homage claimed from Crowned Heads by a certain Biſhop of old, and of the dreadful Evils which ſprang from it, to be eaſily borne.

Vic. There is ſome Weight, I own, in what you offer. I will not make myſelf anſwerable for theſe high Claims of my Brethren.—But to return to *Confirmation*,—tho' it might not be fully proved from this viii. of the *Acts*, nor from *Heb.* vi. 2. where we read of *the Doctrine of Baptiſms, and of Laying on of Hands*—(for the Apoſtle probably is there ſpeaking of ſome *Jewiſh* * Waſhings and Rites) yet the *Authority of the*

* Vide *Peirce* in *Loc.*

Church

Church is, I think, ſufficient to enjoin it: 'Twas an antient Uſage in the Church; and, I own, our Office in the Common-Prayer ſeems to ground its Practice, at leaſt the Qualifications of thoſe who are to receive it, rather upon the *Authority of the Church*, than upon any expreſs Scripture; for it ſays, *To the End that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it*, the Church *hath thought good to order*, &c.

Gent. Let me ſoberly aſk you, Sir, what is *that Church* which is here ſaid *to order?* 'Tis plain, from what follows, that 'tis the *Church of England*. But, who or what is this Church of *England*, which thus *orders* and appoints? Is it not *the King and Parliament of England?* Is not *all* Authority, both *Eccleſiaſtical* and *Civil*, within theſe Realms, lodged ſolely in them? They, and they only, *order* and decree what Ceremonies and religious Rites ſhall be practiſed in this Church; and what all its Biſhops and Prieſts ſhall believe, and ſubſcribe as Articles of their Faith. So that 'tis evident beyond Diſpute, that when we talk of *our Church*, as *ordering* or appointing—we mean *our King and our Parliament*.

But what Authority have *Theſe* (I ſpeak it with due Reverence) to make Laws in *Chriſt's King-*

dom, the Church, and to preſcribe Rites and Forms of Worſhip, which *Chriſt* hath not preſcribed? If they have Authority to preſcribe *one* ſuch Rite, they have Authority to preſcribe *ten*; and if *ten*, *ten thouſand*: And thus a portentous Way is opened for the Tyranny and Superſtition, which the Reformation ſhook off, to return upon us amain. For my own Part, I deſire never to forget that Admonition of our Lord, *Matt.* xv. 9. *In vain do they worſhip me, teaching for Doctrines the Commandments of Men.*

If *the Church*, *i. e.* the King and Parliament of *England*, have Authority to *order*, That the *Croſs* in one Sacrament and *Kneeling* at the other, ſhall be the indiſpenſable Conditions of our receiving theſe Signs of the Chriſtian Covenant, they have equal Authority to *order Chriſm*, *Spittle*, *Proſtration* at the Communion-Table, or any Rites of the *Greek* or *Roman* Church. And what then becomes of our boaſted Reformation? It only *changed* the dreadful Yoke, not *broke* it from our Necks: We withdrew our Conſciences from the *Pope and Cardinals of Rome*, but 'twas only to ſubject them to the *King and Parliament of Great Britain*.——If *theſe* be the Principles on which our Reformation ſtands, 'tis *the Sword*, not properly *the Church* of *England*; its *Soldiers*, not its *Prieſts*; its *Armies and Fleets*, not its *Arguments*

guments and Writings, that are the Bulwark of the Reformation. And ſome may be apt to ſay, feeling either *the King and Parliament*, or *the Pope* muſt have the Homage of my Conſcience, I will give it to the latter; for his Claim to that Homage, as being a Spiritual Perſon, a Succeſſor of the Apoſtles——ſeems beſt founded of the two; and the Advantages he promiſes by Pardons, Indulgencies, *&c.* are much greater than any to be expected on the other Side.

Vic. But why ſhould you talk, Sir, of the *Homage of Conſcience?* The Church, or, if you muſt have it, the King and Parliament of *England*, require no ſuch Homage: Have they not granted a Toleration to all Proteſtants, who are not ſatisfied with its Forms, to worſhip God in their own Way?

Gent. True, I remember the Toleration, and think it one of the moſt glorious and equitable *Acts* ever *our Church paſſed*; for, till it enacted this Law, we had the very Eſſence of Popery incorporated into our Government: We as really claimed Infallibility, and acted agreeably to that Claim, as *his Holineſs* himſelf; and with the Tyranny and enormous Power of which we ſtript the *Church of Rome*, we gravely decked *our own*. But, thank Heaven! our Church is now in good

meaſure recovered from this *Delirium*, and no longer compels any by the powerful Convictions of Pillories, Fines, Impriſonments, *&c.* to come in; but tho' it does not thus tyrannize over thoſe who are *without* its Pale, are not all its own Members ſtill held under the heavy Yoke? To be a genuine Member of the Church of *England*, 'tis neceſſary that we *believe its Articles*, and *worſhip according to its Rites*. Now, muſt not all who believes its Articles, acknowledge it to have *Power to decree Rites and Ceremonies and Authority in Controverſies of Faith?* Agreeably to this Acknowledgment, muſt they not receive the two Sacraments of the Chriſtian Covenant, loaded with *other* Rites than Chriſt himſelf hath appointed? Muſt they not firmly *hold the Catholic Faith contained* in the Athanaſian Creed, *and declare that whoſoever doth not keep it whole and undefiled, ſhall* without doubt *periſh everlaſtingly?* —Since then our Civil Powers make *other Rites* neceſſary to our Admiſſion into *their Church*, than Chriſt has made neceſſary to our Admiſſion into *his*; and ſince they make the Belief of *other Doctrines* neceſſary to Salvation, than Chriſt hath made neceſſary, what muſt be the Conſequence, but that *Chriſt's Church*, and *their Church* are not the ſame; and that all the Members of this latter muſt pay an Homage of Conſcience to other

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Governors beſides him? 'Tis Biſhops and Prieſts pay them this Homage, by ſubſcribing thoſe Articles, and practiſing thoſe Rites as *neceſſary Terms* of Chriſtian Communion with them, which *their Authority* hath decreed, and thereby bow down and acknowledge *another Lord*, or Director in religious Affairs, beſides *Jeſus Chriſt*; and all its ſeveral Members alſo pay 'em this Homage, by ſubmitting to thoſe Rites this *Foreign Power* hath enjoined.

And, if I have not treſpaſſed too far upon your Candour already, I would beg Leave to obſerve, that the Diſtinction betwixt *Church* and *State*, which hath occaſioned ſo much Clamour, is entirely without Foundation, and nothing but an empty Sound. The *Church of England* is as meerly a *Civil Thing*, and as much *a Creature of the State*, as either of our Courts of Juſtice, or our Offices of Heraldry, Exciſe, *&c.* or any other Branch or Conſtitution of our Civil Government. All its Officers, *Archbiſhops*, *Biſhops*, *Deans*, *Archdeacons*, *Prebendaries*, *Canons*, *Prieſts*, &c. are as really and as much *State-Officers*, as the *Judges*, *Colonels*, *Captains*, *Heralds*, *Exciſemen*, &c. They are all *alike* made and unmade by the Civil Powers, are directed, limited, controuled in the Execution of their ſeveral Offices; commanded *how*, and *when*, and *where* they ſhall act. The

King is as much the Head of the *Church* as of the *Army*, and of the Army as of the Church; the Fountain of the Power by which the Biſhops and Prieſts, as of that by which the Colonel or the Corporal acts. The Officers of both, *alike* owe their very Being to Parliamentary Authority, and their Maintenance and Support to Parliamentary Grants: And whatever Alteration the Wiſdom of our Legiſlature may ſee fit to make in the Frame or Support of either, they have *alike* Power to make; and 'tis equally abſurd and treaſonable to ſay that our King and Parliament can alter the Revenues of the Cuſtoms or Exciſe, and apply them to other public Uſes than now they are applied to, as that they can thus alienate or apply the Revenues of the Church.

Vic. You carry Matters to a vaſt Length, Sir; but, when I ſay 'twas an ancient Uſage of the Church, I mean of the *primitive* Chriſtian Church, in the ſecond and third Centuries, who commonly laid on Hands to confirm thoſe who had been baptized, as *Tertullian* and *Cyprian* moſt undeniably witneſs.

Gent. I own *Cyprian* and *Tertullian* ſpeak of this Rite as practiſed in their Times; but I muſt beg Leave to obſerve,

1. That Confirmation in thoſe Days *immediately* followed Baptiſm, and was not deferred till many Years after, as 'tis amongſt us.

2. They thought that no Perſon was regenerated by the Holy Ghoſt till Hands were laid on him. *We do not, ſays* Tertullian *, *receive the Holy Ghoſt by Baptiſm, but being cleanſed by Water we are prepared for the Holy Ghoſt.——And Hands are laid on the Body, that the Soul may be illuminated by the Holy Spirit* †. But our Church is better taught: The Biſhop declares to Almighty God, that theſe his Servants ARE *regenerated both by Water and the Holy Ghoſt*, even before he lays his Hands upon them. He therefore does it not *after the Example of thoſe ancient Fathers* neither, as well as not after that of the *Apoſtles*, as was before obſerved.

3. In thoſe early Days, *Prieſts* confirmed as well as *Biſhops*; but now, the Biſhop's Hands are not ſuppoſed to give the Holy Ghoſt; yet, as if there were ſome ſuperior Sacredneſs in this than in the Prieſt's Hands, this Act is by the Authority of *our* Church, confined to the Biſhop. But,

* Non quod in Aquis Spiritum Sanctum conſequamur, ſed in aqua emundati——Spiritui Sancto præparamur. De Baptiſ. *Cap.* vi.

† Caro manus Impoſitione adumbratur, ut *&* anima ſpiritu illuminetur. De Reſurrectione, *Cap.* viii.

4.

4. Men of Learning and Modeſty ſurely will bluſh to ground this Rite upon the Authority of the antient Church, becauſe they know that *the ſame antient Church* eſteemed *Unction with Oil*, as important a Part or Appendix of Baptiſm as this *Laying on of Hands*. *He that is baptized*, (ſays Cyprian *), *muſt* of Neceſſity be anointed, *that having received the Chriſm, or Unction, he may become the Anointed of God, and have the Grace of Chriſt in Himſelf.* And as this *Unction* followed Baptiſm, ſo *Exorciſm* went before it; the Miniſter put his Hand upon the Perſon to be baptized, and breathed on his Face, implying hereby the Expelling of the Devil; and thus he was prepared for *Baptiſm* and *Confirmation*, which were immediately to follow. Now as the *ſame Antiquity* which recommends *one* of theſe Rites, alike recommends them *all*, why are they not *all* alike received? Why do not our Prieſts *exorciſe* and *anoint* as well as our Biſhops *confirm?* The one is *as antique*, and therefore *as venerable* and *ſacred* as the other.

Vic. No——But the Wiſdom of our Church appears in dropping all that is extravagant in the Practice of the Antients; in not pretending to exorciſe the Devil, nor to confer the Holy Ghoſt

* Ungi quoque neceſſe eſt eum qui baptizatus ſit, &c. Ep. ad Januar. de Bon. Hæret.

by.

by laying on of Hands; but only thus ſolemnly to call upon Perſons baptized in their Infancy to renew their Baptiſmal Covenant, and to make a perſonal Surrender of themſelves to the Holy Trinity.

Gent. 'Tis ſurely very wiſe quite to drop Antiquity, ſeeing 'tis granted on all Hands, that ſo many extravagant and ſilly Things were practiſed in the very antient Church.——Did the Biſhop indeed, as you ſay, only ſolemnly call upon the People of his Dioceſe to renew their baptiſmal Covenant, and to confirm it at the Lord's Table, the Rite might be very uſeful; but as 'tis now managed, it appears to me an extremely *odd* and *unjuſtifiable Thing:* It tends to propagate Superſtition, expoſes Chriſtianity to Contempt, and dangerouſly co-operates with the great Deceiver of Men's Souls, by ſtifling their juſt Fears, and lulling them aſleep in Vice.———Well, the firſt of my Aſſertions is, I hope, now pretty well cleared, *viz.* That there is nothing *plauſible*, much leſs *rational*, to be urged *for* this Rite. Will you favour me with your wonted Goodneſs, whilſt I go thro' the Second, *viz.* That there is much to be ſaid *againſt* it.

Vic. Argue, Sir, with your wonted Calmneſs, and I will patiently attend.

Gent.

Gent. By the Order in our Common-Prayer, all Perſons baptized when they come to competent Age, and are able to ſay the Lord's Prayer, the Creed, the Ten Commandments, and the ſhort Catechiſm, are to be brought to Confirmation *. The Biſhop having aſked—*Whether they renew the ſolemn Promiſe and Vow, that was made in their Name at Baptiſm*, upon their anſwering *we do*, declares in the moſt public and ſolemn Manner, even in an *Addreſs to God himſelf*, *That he* has *vouchſafed to regenerate theſe his Servants by Water and the Holy Ghoſt, and to give them the Forgiveneſs of all their Sins*; and laying his Hand upon the Head of each particular Perſon, *he certifies him, by that Sign, of God's Favour, and gracious Goodneſs towards him.*

Now this Biſhop they are taught to look upon as an Ambaſſador of Jeſus Chriſt, and a Succeſſor of the Apoſtles, who had Power to forgive Sins; and when they hear this venerable Perſon thus ſolemnly declaring that God *hath* regenerated and forgiven them, can you blame them if they believe it, and in this Confidence preſume their Souls to be in a ſafe State?

* A great Part of what follows concerning Confirmation, Abſolution, and the Burial of the Dead, was publiſhed in the *Old Whig*, N°. 126, 127.

And

And as a full Remiſſion of Sins is to be had on ſuch eaſy Terms, no wonder, that Thouſands flock from all Parts to be *biſhoped*, many of them with like Merriment as if going to a Revel; and that Perſons of very vitious and profligate Characters thruſt themſelves in, to be Partakers of *this Grace*. And I add, no wonder the deluded Creatures, thinking their old Score thus fully quitted, with freſh Vigor begin a-new, and conclude the Day (which is often the Caſe) with Drunkenneſs, Riot, and ſhameful Exceſs.

That ignorant and unthinking People ſhould be thus eaſily deluded by Pretences of prieſtly Power, and be willing to receive *Impoſition of Hands, to certify them* of God's Favour in their Regeneration and Pardon, *without* parting with their Vices and the Trouble of Repentance, is not ſo ſtrange; but that ſuch learned and pious Men as our Reverend Biſhops and Clergy, who know the Aptneſs of Mankind *to deceive themſelves with falſe Hopes*, and the horrid Danger of their ſo doing, that *Theſe* ſhould thus contribute to lull them aſleep in Vice, and without knowing their Hearts, or having a due Acquaintance with their Lives, declare them in God's Preſence *regenerated and pardoned*, is a Conduct truly ſurpriſing.

What

What Warrant, in God's Name, have they to pronounce a Man's *Sins* all *forgiven*, and himſelf *regenerated by the Holy Ghoſt*, upon no other Grounds than his being able *to anſwer the Queſtions of the ſhort Catechiſm, and his profeſſing that he does and will ſtand by his Baptiſmal Engagements?* Is this the Notion our Right Reverend Prelates teach concerning *Regeneration*; or do they really believe *This* to be the Condition of *Chriſtian Pardon?* Will a *meer Profeſſion* procure from God a certain and full Forgiveneſs? Are good Vows and Reſolutions declared in the Church, infallible Proofs of Regeneration by the Holy Ghoſt? Is promiſing that a Man *will repent* and live godly in the World, *that actual Repentance* which alone ſecures the Divine Favour? Do not our learned Biſhops know, that there are Multitudes *who call Chriſt their Lord, i. e.* who publickly profeſs to ſtand by their Baptiſmal Covenant, whom he will reject with Abhorrence at laſt? With what *Conſcience* then, or *Face*, can a Venerable Prelate ſtand up and declare to *Almighty God, that he* hath *regenerated and forgiven*, &c. The Expreſſions are couched in the moſt abſolute and ſtrongeſt Terms; there is no Condition implied; no Intimation that their Forgiveneſs depends upon their Care *to keep* and *to live up* to their Baptiſmal Engagements. No, but tho' their

their whole Life hath been a Courſe of Drunkenneſs, Debauchery, &c. yet upon their being *able to ſay the Lord's Prayer*, &c. and *promiſing they will repent*, the Biſhop ſolemnly pronounces a moſt *abſolute Pardon* on them; and, lifting up his Eyes to Heaven, appeals to God that he *hath forgiven them all their Sins*. And leſt this ſhould be too little to ſatisfy the Sinner, and perfectly allay the Clamours of his upbraiding Conſcience, he lays his *ſacred Hand* on him, and tells *Almighty and Everlaſting God*, that he doth it *after the Example of his holy Apoſtles, to certify him* by this Token of *his Favour and gracious Goodneſs towards him*, i. e. that he is forgiven and regenerated by the Holy Ghoſt.

Vic. To interrupt you, Sir, a Moment.—But to prevent Perſons of immoral Lives from thruſting themſelves in to partake of *this Grace*, none are to be confirmed but thoſe whoſe Names, by the Curates of their reſpective Pariſhes, are given in to the Biſhop.

Gent. Muſt the *Biſhop* then, in a Matter of ſo vaſt Importance, act by *implicit Faith* in the *Curate?* Whomſoever a *Curate* ſhall think proper to recommend, is his Recommendation a ſufficient Ground for his Lordſhip *confidently* to declare him regenerated and forgiven? Are *all* our Coun-

Country Curates Men of ſuch *Probity*, *Wiſdom*, *Temperance*, *Care*, that the Biſhop can without Scruple repoſe ſo extraordinary a Confidence in them?—I am really aſtoniſhed! Beſides, there is not a Word in the whole Office which gives the Curate any Inſtruction to regard the *moral Conduct* of thoſe he recommends: If they can *anſwer the Queſtions of the ſhort Catechiſm*, that is ALL *required* of him; upon This, they are ordered to be brought to the Biſhop.—And, agreeably to this *excellent Conſtitution*, upon almoſt every ſuch Occaſion, very immoral and wicked Perſons are ſeen *receiving upon their Knees* Epiſcopal Abſolution; and are *certified* by the Biſhop's Hands of God's gracious Goodneſs towards them, *&c.*

Let me aſk you, Sir, Is it any Breach of Charity to ſuppoſe that, amongſt the vaſt Crouds which preſent themſelves on ſuch Occaſions, there *may be* and often *are* a great Number, whom GOD, *who knows their Hearts*, knows to be Men of corrupt Minds, and to be ſtill under the prevailing Power of their Luſts? Can the Biſhop himſelf, in any Judgment of Charity, ſuppoſe there are not many ſuch? How then does he *dare* to declare to God *that he* hath *fully forgiven theſe his Servants*, when God at that very Time knows them NOT *to be his Servants*, and hath not

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at all forgiven 'em? Or, How will he *preſume* to lay his Hand on *ſuch* to *aſſure* 'em of *God's gracious Goodneſs*,—*i. e.* of their Regeneration and Forgiveneſs, when they are abſolute Strangers to Repentance, and can have no Title nor Claim to the Bleſſings attending it? Is not this to addreſs Heaven with a Falſhood upon the Tongue, and in a very dangerous and bold Manner to trifle with *God* and *Man?* 'Tis great Preſumption ſurely in any who cannot ſearch the Heart, to pronounce in ſo *abſolute* and *unconditionate* a Manner, concerning any of their Fellow Creatures, that *God hath forgiven him all his Sins*, &c. The *Apoſtles* themſelves durſt not *thus pronounce* upon any *Chriſtians* in their Days, unleſs by the immediate Suggeſtion of the Holy Spirit: How came their Succeſſors to be thus *more knowing and able?* rather let it be ſaid, *more raſh* and *bold* than they!

But ſee in what Abſurdities ſuch Pretenſions involve Men.—We read, *Acts* viii. that *Simon Magus believed and was baptized*, and continued ſome time making a credible Profeſſion of Chriſtianity; no Queſtion he could ſay *the Lord's Prayer*, *the Ten Commandments*, *and anſwer ſome of the Queſtions in the Catechiſm.* Now, had one of our Biſhops been to *viſit Samaria*, at that Time, he would *without Scruple* have prayed over

over this vile Impoſtor, laid Hands on him, and with ghoſtly Eyes lift up to Heaven, have informed God of this wonderful Secret, *that he had forgiven him all his Sins, and regenerated him by the Holy Ghoſt.* But, might not the *Moſt High*, who will be approached with *Reverence*, have juſtly rebuked the Inſolence of ſuch a Prelate, when he, from whom nothing could be hid, well knew that *Simon*'s Profeſſion was an accurſed Diſſimulation; and that, even after his Baptiſm, *his Heart was not right with God*; and that he was *yet in the Gall of Bitterneſs and Bond of Iniquity*, as *Peter* and *John* plainly told him, exhorting him to repent, and thereby approved themſelves faithful Biſhops or Overſeers, and freed themſelves from his Blood.

And now, Sir, I hope you think me to ſtand acquitted of each Part of my Promiſe, having proved, That there is very little to be ſaid *for* this *Biſhoping* or *Confirmation*; but a great deal to be ſaid *againſt* it.

Vic. I own there is ſomething plauſible in what you have offered;—but as the *Biſhop*, not the *Curate*, is the chief Actor in this Solemnity, upon *Him*, if there be any due, muſt the Blame be chiefly laid.—However, it ſhall, I hope, a little cool my eager Paſſion for the Lawn,—make me

bleſs

bleſs myſelf in my Innocence, and be thankful I am no Biſhop.

Gent. And yet perhaps not ſo innocent, nor happy neither, Sir, as you imagine. There are Parts of your own Office as a *Prieſt*, which are equally, nay more abſurd and dangerous to the Souls of Men, than this Part of the Biſhops. But—I have too far tried both your Patience and Candor to enter upon a freſh Point.—

Vic. You know, Sir, I am no Bigot. *Truth* never *ſhuns*, becauſe it never *ſuffers* by the ſtricteſt Search. There is nothing I deſire more than approve myſelf to God; and fully to know, and faithfully to diſcharge my Duty, as a Miniſter of *Jeſus Chriſt*: You may depend, therefore, upon my candid and patient Attention to any further Remarks.

Gent. What think you then, Sir, of thoſe two Parts of your Office, *the Abſolution of ſick Penitents*, and *the Burial of the Dead?*

In the former, the ſick Perſon being *moved* to *make a ſpecial Confeſſion of his Sins, if he feel his Conſcience troubled with any weighty Matter; after ſuch Confeſſion the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this Sort: Our Lord Jeſus Chriſt, who hath left Power to his Church*

Church to abſolve all Sinners who truly repent and believe in Him, of his great Mercy forgive thee thine Offences; and *by the Authority committed to me, I abſolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghoſt* *. The Form is extremely ſolemn, and the Matter of the laſt Importance: It deſerves therefore to be enquired,

I. *What* and *where* is *that Church*, to which Chriſt has left this Power? By what Mark is it to be known, that we may all fly to it, to receive ſo extraordinary a Benefit? Is it to the Catholic and Univerſal Church; or to any National or Provincial Church; or, is it to every particular Society of worſhipping Chriſtians, that this *high* Power is left? In what Perſons is it lodged? With the whole Body of the People, who, according to Scripture-Language, and the Doctrine of our own Articles, are properly called *the Church*; or, with the *Miniſters* or *Clergy*, who are never ſo called? In the former Part 'tis ſaid *to be left to the Church*; but in the latter, the Prieſt claims it as his Peculiar, a ſpecial Truſt appropriated to himſelf (*by the Authority committed to me*——) to which, when his Claim ſhall have been fully proved, his Character ſhall be con-

* Vide Order for the Viſitation of the Sick, in the Book of Common-Prayer.

feſſed

ſealed *indelible* and *ſacred*; and Incenſe and the Knee be offered Him, as the Repreſentative of Chriſt on Earth. But,

II. That our Lord Jeſus Chriſt *hath* committed, CAN commit no ſuch Power to any fallible Man or Body of Men on Earth, is moſt indiſputably evident. For if Chriſt hath given to any a Power *authoritatively to* abſolve *thoſe who are truly penitent*, he muſt alſo have given them a Power *to know who are truly penitent*; elſe 'tis a Power to do juſt nothing: For till they *know* them to be truly penitent, (*i. e.* till they can ſearch their Hearts) they cannot *authoritatively abſolve* them; and if they cannot do it till *then*, they cannot do it at all: So that 'tis really a *Power to do* what they *cannot do*, or a Power to do nothing. And is this a Power fit either for Chriſt to leave, or a wiſe Clergy, in this Age of free Enquiry, to claim?

Further,

III. Had the Prieſt any real Power from Chriſt *authoritatively* to abſolve from Sin, yet ſurely he greatly errs in its Application. The Terms on which he abſolves, are, by far, too *general* and *lax*. Upon a *Special Confeſſion*, if he feel his Conſcience troubled with any weighty Matter, the Prieſt is directed to abſolve the Sinner. But

is *meer Confeſſion* of Sin *all* the Goſpel demands, in order to its Forgiveneſs? Muſt it not be *forſook* and *broken off*, as well as *confeſſed*? Are not the moſt Debauched, when Sickneſs ſeizes, and Death is thought to approach them, wont to *feel their Conſcience troubled*—readily to *confeſs* their Sins, to expreſs great Sorrow, and to vow Amendment, if ſpared?——But when the Danger is blown off, is it hardly ever ſeen that they return not to their Crimes with as mad a Guſt as before? Is there one of a thouſand who remembers and performs the Vows of his ſick Bed?

This our worthy Clergy know, and often publickly complain of, when they preſs to *preſent* Repentance; and yet—hard and unhappy Lot! in direct Contradiction to this Senſe of their own Mind, to the expreſs Terms on which Pardon is promiſed in the Goſpel, and to their moſt ſolemn and public Warnings *not to truſt* to ſuch ſick-bed Sorrows:—In Contradiction to all theſe, when the ſick Sinner ſends for them, and thus confeſſes and laments his Sins, and deſires Abſolution, they are directed and required, with all poſſible Solemnity, even in the *Name of the Father, Son, and Holy Ghoſt*, to abſolve him from *all* his Crimes, and to declare him fully forgiven. Strange trifling with Heaven, and the immortal Souls of Men! How dare I, in the Name of the *Sacred Trinity*,

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aſſure a Man that he is abſolved from *all* his Sins, when I am *not ſure* he is abſolved? Yea, how dare I thus aſſure Him, when the *only Grounds* of my doing it, are but the *ſame Signs* of Repentance which a thouſand Sinners give, who are yet held under the Power and Guilt of their Crimes?

In a Court of human Judicature, what would that Man be deemed, who ſhould declare, in the *Name of God*, a Thing to be done, which he is *not ſure is done?* Or, call Heaven to witneſs to the Certainty of what he is not at all certain of? Is it leſs wicked thus to trifle in *Eternal* Affairs than in *Temporal*; in the *Church*, than in the *State*; in the Court of *God*, than of the *King?* Leſs criminal and profane *in the Name* of the ſacred Trinity, to declare a Man *to be* forgiven, who *may not be* forgiven; or, in other Words, to call God to record for the *Truth of that*, which (perhaps) is all the while a *groſs Falſhood?*—No longer let us wonder, that *Cries of Prieſtcraft* are poured in ſuch loud Vollies upon our Church, as ſeem to ſhake its very Baſis, and portend it—no Good.——I add,

IV. Another Abſurdity in this dangerous and deluſive Form is, That tho' the Confeſſion be but *ſpecial*, the Abſolution is *general*. If his

Conſcience be troubled with any weighty Matter, he is to make a *ſpecial Confeſſion*, and this procures him a *general Pardon*; he is abſolved from *all* his Sins. But by what Logick, or from what Scripture is this Inference drawn, That a Contrition for *ſome Sins*, ſhall obtain Forgiveneſs of *all Sins?* Or, that my acknowledging to the Prieſt ſome particular great Crimes, for which my Conſcience troubles me, ſhall get the full Remiſſion of all the many Errors and Iniquities of my whole Life?

Well,—but the ſick Man dies,—he lived a vicious and debauched Life, was a known Drunkard, Adulterer:—But when his laſt Sickneſs came, he trembled at the Thought of Death; ſent for the Prieſt, confeſſed his Sins, and deſired to be abſolved: The Prieſt, by *Authority committed to him*, in the moſt ſolemn Form of Words the Wiſdom of Men or Angels can deviſe, even in the *Name of the Father*, &c. pronounces and declares him abſolved from all his Sins. The unhappy Perſon thus dead,—comes now to be *buried*. Here the Prieſt, in the Face of a vaſt Croud, who well knew the Man's wicked Life, (yea, tho' he gave not the leaſt Sign of Repentance in his laſt Moments, and was known by them all not to have given it, but was cut down, perhaps, in the very Act of ſome enormous Villainy;

lainy; notwithſtanding all this, the Prieſt before them all) ſolemnly declares, *That God hath taken to Himſelf the Soul of this our dear Brother,——gives Him hearty Thanks that it hath pleaſed Him to deliver this our Brother out of the Miſeries of this ſinful World*;—and prays, *that when we ſhall depart this Life, we may reſt in Him (Chriſt)* as *our Hope is, this our Brother doth.* What now muſt the attending Croud think of all this? If they think at all, it muſt be either,

Firſt, That what the Prieſt hath ſaid *is true*, and may be depended on as the *Word of God*, whoſe Ambaſſador he is ſuppoſed to be; and if ſo—my Neighbour, notwithſtanding the Debauchery in which he lived, is now in a ſafe State. —There is no ſuch need of *Virtue* to prepare a Man for the future World, as Preachers, yea, as our Prieſt himſelf is wont to tell us.—Remiſſion may be had in this World, and Salvation in the other, without breaking off my Sins.—If I can but in my laſt Moments confeſs them to the Prieſt, he is *authorized* by the *Holy Trinity*, to grant me full Forgiveneſs.—I ſhall have Peace therefore, tho' I go on *to add Drunkenneſs to Thirſt*; and, however vicious my Life be, may have Hope in my Death that I ſhall *reſt in Chriſt*, as the Prieſt declares, he hopes *this our Brother*

doth. Thus muſt a Man reaſon, if he *believes* what the Prieſt ſays. But,

Secondly, If theſe Pretenſions and Expreſſions be examined but by common Senſe, they appear to be all a *ſolemn Farce*, a *ſhocking and groſs Deluſion*; a dangerous Encouragement to careleſs and immoral Living; ſubverſive of Holineſs, Righteouſneſs, Temperance, *&c. i. e.* of the Kingdom of Chriſt on Earth; and calculated to advance the Power of Prieſts, and to ſtupify and enſlave the Conſciences of Men.—It is a public Declaration of the Prieſt, that he hopes for *that* which, in many Caſes, 'tis impoſſible he ſhould hope for.

Vic. I have attended patiently your long Diſcourſe, not that I greatly needed its Conviction; for I believe there are few amongſt our *wiſe* and *thinking* Clergy, whoſe Sentiments on theſe Points much differ from your's. But what ſhall we do? —The Law preſcribes, and we muſt obey. Both the Caſes you mention, have often given me great Uneaſineſs, eſpecially the latter, the Office of Burial. Two of our great Archbiſhops, *Sancroft* and *Tillotſon*, freely declared againſt it: The former acknowledged he never took any Cure of Souls upon him, thro' his Diſſatisfaction with that Office.—And as tho' the Rubrick was not enough

to

to pin us down to its conſtant and invariable Uſe in *every other* Caſe, beſides thoſe it excepts, the Canon comes after, and abſolutely requires *, *That no Miniſter ſhall refuſe to bury any Corps that is brought to the Church or Church-yard in* ſuch Manner and Form *as is preſcribed in the Book of Common-Prayer*; *i. e.* any one but thoſe who die unbaptized, excommunicated, or have laid violent Hands on themſelves. *And if he ſhall refuſe it, except the Party deceaſed were denounced excommunicated* majori Excommunicatione, *he ſhall be ſuſpended by the Biſhop of the Dioceſe from his Miniſtry for three Months.* So that if a Man were ſhot dead in an Attempt to *rob* or *murder* his Neighbour, or to *break into* his Houſe, or in raviſhing his Wife; yet when brought to be buried, we muſt *thank God that he hath taken to Himſelf*, &c. and *profeſs our Hope that he reſts in Chriſt.*

Gent. Truly, Sir, your Caſe is extremely hard: —I think your *Conſciences* deſerve Relief, much more than the *inſolvent Debtors:* And as I have the Honour to be a Member of the Houſe of Commons, I would to my utmoſt promote a Bill for that Purpoſe. 'Tis a Reproach to the Honour, and manifeſtly tends to corrupt the Morals

* Can. 68.

of our Nation, and to baniſh all Faith and Integrity from amongſt us, to force our Clergy to ſubſcribe Articles they do not believe, and to addreſs *the Divine Majeſty* in Forms they do not approve, but inwardly condemn. It cannot but grate upon a generous and brave Mind to be thus *ſhackled and pinned down*.—Much more muſt it gall the Spirit of a *well-inſtructed Chriſtian*, who is the *Lord's Freed-man*; one whom *Chriſt* hath ſet free from all human Authority in Matters of Religion; and hath *commanded* to *call no Man Maſter* but *Himſelf*.—Why do you not petition to the Parliament for Relief?

Vic. To be free, Sir,—there is ſo much Bigotry and Superſtition amongſt the Clergy themſelves, and ſo afraid are they, that, if a ſingle Pin of the Eccleſiaſtic Frame be pulled out, the whole Hierarchy will be demoliſhed, that no Petition of this Kind can be ever expected from them. No; but as the King and Parliament of *England* are the only proper *Fathers* and Governors of our Church, to them alone it belongs to conſider and redreſs theſe Matters of Complaint.

Gent. I ſhall heartily encourage an Attempt of this Kind, being fully convinced that the Circumſtances of our Church greatly require it. A Spirit of Freedom and Enquiry is gone forth into the preſent

preſent Age. Nothing but what has *Reaſon* or *Scripture* to ſupport it, will now paſs for *ſacred:* Yea, every Ceremony and Claim in Matters of Religion, which is not thus ſupported, will paſs for *Farce* and *ſolemn Mockery* with Men of Virtue and Senſe: And as 'tis only amongſt *ſuch* that true Religion can flouriſh, nothing can more concern us than to approve our eſtabliſhed Doctrines and Forms of Worſhip to them. Let me tell you an Occurrence not quite foreign to the preſent Subject. I was lately in a full Room of Gentlemen of good Senſe, when the following Article was read aloud from the common News-Paper.—*The Right Reverend Father-in-God the Lord Biſhop of* ——, *yeſterday ſet out for a remote Pariſh of his Dioceſe, to conſecrate a Piece of Ground for the Enlargement of its Church-yard, the antient Limits being too narrow conveniently to receive their Dead.*—It would have grieved a good Churchman to ſee the unbelieving Smile it raiſed over all the Room.—And cannot their Lordſhips *make Holy Water*, ſays one, as well as *Holy Ground?* Methinks there ſhould be nought in one Element which makes it more difficult or unapt for Conſecration, than another. Heaven, no doubt, has empowered them for *both alike*; and one would imagine it as much for one's Soul's Health, to have the Body when living bedewed

often with *Holy* Water, as when dead to lie periſhing in Holy Earth.

In former Ages, replied another, when Myſtery and Superſtition reigned in awful Silence, ſuch a ſolemn Farce might have been acted without much Offence. Deluded People might flock to ſee the wonderful Transformation of *unholy* into *holy* Ground, and reverence the Man that made it; but in the preſent Age of Light, ſuch a monkiſh Device cannot lift up its Head without drawing upon itſelf abundant Ridicule: The moſt ignorant of the common People can hardly treat it with Decency, and forbear laughing out. —I wiſh our Biſhops would be very ſparing in ſuch Parts of their ſacred Function; leſt, whilſt they conſecrate Church-yards, they unconſecrate themſelves: If they dignify theſe holy Plats, 'tis with the Spoils of their own Characters; and, however *ſacred* they make the Ground, they make themſelves extremely *mean*.

A third Gentleman obſerved, to what miſchievous and mad Purpoſes this *falſe* Notion of *Holineſs* had been applied by crafty Prieſts. Tithes are *holy*: No Government, therefore, without great Sin, can touch 'em, or alienate the leaſt Tittle of 'em. 'Tis Sacrilege, 'tis Abomination for Lay-Impropriators to finger this ſacred Trea-

Treaſure; and ſooner or later theſe Robbers of *holy Church* may expect—Vengeance upon them. The Church's Walls are *holy*; 'tis the Temple and Houſe of God. *Paleſtine* is an *holy* Land; that ſuch ſacred Ground therefore ſhould not be polluted by *Saracens* and *Turks*, the holy Fathers of the Church, in the Space of four Years, ſent over 600,000 of their dear Children to wreſt it from them, who all died Sacrifices upon it, and afreſh conſecrated it with their Blood. Yea, above two Millions of Chriſtian Lives, from firſt to laſt, fell in this enthuſiaſtical and mad Attempt. That completeſt *Syſtem of Villany* that ever oppreſſed the Earth, calls itſelf, and by many Ages and Kingdoms has been reverently acknowledged as, the *holy* Catholic Church. Yea, That livelieſt Image of Hell itſelf, the *Court of Inquiſition*, its *Officers*, *Tribunal*, &c. are all HOLY; even its very Jails are conſecrated Places, they are *Santa Caſa*, Holy Priſons. Whither will not the Superſtition and Wantonneſs of Prieſts hurry them, if not curbed by Lay-Diſcretion? It looks as if the infernal Powers were ſporting themſelves with human Sottiſhneſs, and trying to what Depths of Stupidity they could ſink 'em. We laugh at the *Egyptians* for worſhipping Leeks and Garlick, and holding Cats and Oxen in religious Veneration: But will not

After-ages more juſtly laugh at us, for conſecrating Stones and Timber, and paying a religious Regard to Houſes and Plats of Ground?

Vic. Not religious Regard neither; that would make it Idolatry.

Gent. As to its Idolatry, look *you*, Sir, to that; —but that the Regard paid is *religious*, admits but of little Doubt: You will not call it *civil*. 'Tis ſet apart by a *religious Officer*, for a *religious Purpoſe*, with *religious Solemnity*, by Prayer, *&c.* No meerly *civil* Perſon is able thus to conſecrate an Houſe or Piece of Ground; no meerly *civil* Perſon (*i. e.* no one who is unbaptized or excommunicated from the *Chriſtian* Church) hath Right to lie in this holy Ground; 'tis therefore a *religious*, not a *civil* Regard, which is paid our Churches and their Yards. And why it is not as great Stupidity for *Chriſtians* to pay religious Reſpect to a *Plat of Earth* or an Houſe, as for *Egyptians* to pay it to an *Ox* or a *Cat*, I profeſs I cannot ſee; of the two, methinks the latter is much the moſt excuſable. There is ſome Image of Deity, there is *Life* in theſe; in the other there is none.

And

And as you have mentioned *Idolatry*, you will give me Leave, Sir, to aſk, Why is Image or Idol-worſhip ſo offenſive to God, and ſo ſtrictly forbidden? Is it not chiefly, that it weakens Mens Belief of the *Omnipreſence* of the Deity, and repreſents Him as *confined* more to one Place than another. This God reſents as derogatory to his Honour, and injurious to the Cauſe of Virtue and true Religion: And yet, what is that *Bowing* towards the *Altar* and the *Eaſt*, which is practiſed amongſt us, but a dangerous Approach towards this Popiſh and Pagan Worſhip? For when the Congregation are taught to turn about from the *Weſt* or the *South*, and devoutly worſhip towards the *Eaſt*, how natural is it for them to think that the GOD whom they worſhip is *more preſent* THERE, than in any other Quarter; for if he were not *more preſent* THERE, why ſhould they thus ſolemnly and conſtantly turn towards it? But, if this Practice tends to cheriſh ſuch wrong Apprehenſions in the common People, (who in all Ages and all Countries have been too prone to debaſe and confine the Divine Majeſty in their Conceptions of Him) I ſhall not ſtick to pronounce it a very dangerous Advance towards Idolatry and Image-worſhip. From worſhipping *towards* the Altar,

'tis

'tis but too eaſy to paſs to worſhipping *the Altar* itſelf. Our learned Clergy know, that in ſome ſuch Manner as this, the Worſhip of Images at firſt ſlid into the Church; and from ſo ſmall a Beginning, that enormous Corruption which now overſpreads ſo vaſt a Part of the Chriſtian World, chiefly aroſe.

Vic. I own, Sir, the Juſtneſs of your Remarks, and can only ſay that I wiſh, and am certain Multitudes of my Brethren join heartily in the Wiſh, that our Liturgy were reviſed; its exceptionable Paſſages amended or expunged; that *indifferent* Things were left *indifferent*; that no other Terms were made neceſſary to *Chriſtian Communion* than *Chriſt* hath made neceſſary; and that none of the *Lord*'s *Miniſters* ſhould be conſtrained to deny the *Lord*'s *Table* and the *Lord*'s *Bread*, to thoſe whom at the ſame time they verily believe to be the *Lord's faithful and accepted Servants*, and to belong to his Houſhould of Faith.——'Till the Things you have now remarked on, and ſome other that might be mentioned, are ſet right, our Church can never hold up its Head with Boldneſs. Infidels will laugh, will teaze and inſult; and from the Abſurdity of ſome eſtabliſhed Doctrines and Forms of Worſhip, draw

draw Prejudices and Cavils againſt Chriſtianity itſelf.

Thoſe who diſſent from Her will too juſtly retort upon her the heinous Sin of *Schiſm*, ſhe has long branded them withal; in as much as by her *unſcriptural* Rites ſhe makes a grievous *Rent* or Diviſion in the Chriſtian Church, *rejecting* thoſe whom Chriſt *receives*; and caſting out from her Communion thoſe whom ſhe muſt believe to belong to the Communion of Saints, and to be real Members of Chriſt.

Gent. To ſpeak freely, Sir, to me it ſeems manifeſt, That a Church ſo unequally poiſed with the *Weight* of immenſe Revenues and Grandeurs on one hand; and with the *Lightneſs* of ſuperſtitious Forms and enormous Claims on the other, can never be *well eſtabliſhed*; it carries the Principles of Diſſolution in its very Frame.——Its *Honours* and *Wealth* will keep *many*, no doubt, attached firmly to its Intereſt: But—may it not be feared, that in ſome future Age the firſt rapacious Hand that ſhall find itſelf *able*, will ſeize the rich Prey? That the Revenues which now ſupport it, will ſome time or other prove the Occaſion of its Ruin? Like the Temple of *Belus*, that once richeſt

and

and moſt *ſacred* Treaſure of the Earth, which *Xerxes* deſtroyed, to enrich himſelf with its Wealth. But—here is Company I ſee coming, whoſe Preſence will put an End to our Talk upon theſe Subjects.

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DISSUASIVE

From ENTERING into

HOLY ORDERS,

IN A

LETTER

TO A

Young Gentleman, *&c.*

From the 3d Edition, printed in 1738.

SIR,

THE laſt Letter I received from you, acquainted me with your Deſign of going into Holy Orders, which, I hope, is not yet put in Execution; and, if you will be perſuaded by me, it never ſhall.——You may be ſurprized at this Expreſſion, eſpecially when I tell you, that I am now from my Heart ſerious in it. I think verily, that hitherto, during the Courſe of our Friendſhip, you have never had any Reaſon to ſuſpect my Concern for your Welfare: My Advice, Intereſt, and every Service in my Power, have always been at your Command; and from what you have experienced, I aſſure myſelf, that you are fully convinced, that in all Things I conſult your Advantage. But I muſt tell you, I expect no Deference to my Opinions, merely from that Willingneſs and Inclination I have always ſhown to promote your Affairs; but wholly and ſolely to the Good-

Goodneſs and Sufficiency of the Reaſons I lay before you, why I would not have you undertake the Sacred Employment; which I ſhall proceed, without any further Ceremony, to offer to your Conſideration: Only if you can refute any Thing which I alledge, do ſo by all Means. Good Reaſons ſhould of courſe give way to better; and believe me, that I have ſuch a Value for you, as earneſtly to deſire to have your Conduct regulated by the beſt.

1. In the firſt Place then, I cannot ſee the abſolute Neceſſity of the Office, as far as it relates to Preaching; being of Opinion, that preaching the Goſpel does not conſiſt in making Sermons, or explaining Texts.——This is, indeed, now the chief, as well as the moſt gainful Branch of the Miniſterial Duty; and if a Man has the Happineſs of a clean Delivery, or a good Knack, as ſome People call it, he rarely fails of making his Fortune in the Church. But the Buſineſs ſeems to me to be ſuperſeded by the Publication of the Goſpels and Epiſtles. After theſe were written and diſperſed abroad, the Evangeliſts Part was performed, where they were received, and ſo ceaſed of courſe.——— To preach the Goſpel in the Scriptural Senſe, is, to acquaint the World that Chriſt is come, and

and the Purpoſes he came for.——This Affair needs not many Words, is very plainly told by the Writers of the New Teſtament; the meaneſt Underſtanding may comprehend 'em.—— Where this is known, enough is known.— We ſtand in no want of ſuch a Number of Preachers, Lecturers, *&c.* The Divine Authors are either plain and perſpicuous, or not.— If they are not ſo, to what End were they written? If they are, to what Purpoſe ſuch Multitudes of licenſed Interpreters?——Here is no need of you.—We are already ſtocked with Perſons enough, whoſe only Buſineſs it is to tell us the ſame Thing over and over again.—It would be better if it were not done with ſuch great Uncertainty and Variation.—In ſhort, 'tis juſt as one ſays, "As if a Huſbandman ſhould "once tell his Servants what they are to do, "when to ſow, when to reap; and afterwards one ſhould come and tell them, twice "or thrice a Day, what they know already.— "You muſt ſow your Wheat in *October*—You "muſt reap your Wheat in *Auguſt*."

2. But ſhould I, in the next Place, allow that the Office may perhaps be of ſome Service to Mankind, eſpecially to the Illiterate, and ſuch as cannot read.——Nevertheleſs, as

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the Negligence of the Ordainers is ſuch, and their Enquiries into the Qualifications of the young Perſons they ſuffer to be admitted into the Miniſtry, ſo trivial, and very ſuperficial; I am much afraid it may appear to have more bad than good Conſequences.——What raw, indigeſted Stuff have I not heard from Pulpits? What abſurd Expreſſion! Quaint Metaphor! and monſtrous Violation of the Sacred Text! What Pains have I ſeen ſeveral Perſons take, (and thoſe not always young Clergymen neither, but ſometimes ſuch as have been in Orders ſome Years, and beneficed too in this Town) I ſay what Pains have I ſeen them take to miſquote and miſapply Paſſages from ſacred Scripture, thro' a long heavy Diſcourſe; the major Part of which has been nothing to the Purpoſe?

Nay, this is far from being the worſt of the Caſe.—I have not only heard, very frequently, very bad Language, much Inconſiſtency, Scripture put to the Rack—

But that's no News to the poor injur'd Page,
It has been us'd as ill in every Age—
And is conſtrain'd with Patience all to take;
For what Defence can Greek *and* Hebrew *make?*

Dryden.

I have not only been Witneſs to all this—but to my Surprize and Aſtoniſhment, have heard Poſitive Duties preferred to thoſe of Moral and Eternal Obligation——Trifles made neceſſary Terms of Salvation.—Theſe wrong explained, and clogged with the Acceſſion of very dubious, very uncertain Points.—And, laſtly, the Doctrines of Men more ſtrongly and vehemently inſiſted on, than the Commandments of God.

Hence of courſe the People, whoſe Souls are committed to ſuch Inſtructors, are ſure to be confirmed in Ignorance, Bigotry and Superſtition.——The Misfortune is, theſe Creatures are not a few neither, and generally the moſt conceited and moſt forward.——You will always find ſuch the moſt noiſy, and moſt bluſtering; whilſt the truly learned are ever modeſt and diffident.——And the wordy, bullying Pretenſions of the former, ſeldom fail of taking the Vulgar—Whilſt the real Merit, and juſt Senſe of the latter, will only have Effect upon ſuch as themſelves.

Hence too, from the Ignorance and Bigotry of the Clergy, ſprings what they call *Hereſy*; which is, indeed, generally ſpeaking, only another

other Word for *Truth*. For as their Ignorance makes them Bigots, ſo their Bigotry chains them down to Ignorance; by which means they are ſure to move perpetually in this dark Circle. And when any Man of Senſe, either of their own Function, or among the Laity, ſpeaks or writes in Defence of Truth, and ſound Religion, he is ſure to be honoured with the Title of *Heretick*. They would go further, if their Hands were not tied up—for Perſecution hath the ſame Origin likewiſe.

If you have a mind to ſee the Genealogy on both Sides, it's ſoon drawn for you:

Ignorance,	}	{ *Knowledge*,
Bigotry,		*Freedom*,
Superſtition,		*Modeſty*,
Perſecution.		*Moderation*.

So that, as I would not have you ſet up for a Preacher, becauſe the Buſineſs is done to our Hands; ſo neither would I have you one, becauſe there are too many already: I know your Ingenuity and good Parts, and am much afraid you would be apt to be in the Right; which I am certain, is too dangerous a Thing for a Man of your Fortune.

That

That I am not ſingular in this Sentiment, I could ſhow from the Writings of ſome of the greateſt Divines.—But I ſhall content myſelf with two Paſſages from Biſhop *Burnet*.—In his Preface to the *Paſtoral Care*, p. 15. he thus frankly acknowledges the Matter: "And "whereas the underſtanding of the Scripture, "and an Application to that ſacred Study, was "at firſt the diſtinguiſhing Character of Pro-"teſtants; for which they were generally nick-"named *Goſpellers*: Theſe Holy Writings are "now ſo little ſtudied, that ſuch as are obliged "to look narrowly into the Matter, find great "Cauſe of Regret and Lamentation, from the "groſs Ignorance of ſuch as either are in Or-"ders, or that pretend to be put in them."

And again, the Body of his Book, p. 56,— "Men run to Orders as to a Subſiſtence, or "the Means of procuring it; and ſeem to have "no other Senſe of that ſacred Inſtitution, than "Mechanicks have of obtaining their Freedom, "in that Trade or Company in which they have "paſſed their Apprenticeſhip. It were, indeed, "happy for the Church, if thoſe who offer "themſelves for Orders, had but ſuch a Senſe "of them as Tradeſmen have of their Free-

" dom; who do not pretend to it till they have " finiſhed the Time preſcribed, and are in ſome " ſort qualified to ſet up in it.——Whereas, " alas! Men who neither know the Scripture, " nor the Body of Divinity, who have made " no Progreſs in their Studies, and can give " no tolerable Account of that Holy Doctrine, " in which they deſire to be Teachers; do yet, " with equal Degrees of Confidence and Im- " portunity, pretend to this Character, and " find the Way to it too eaſy, and the Acceſs of " it too free."

3. But the preaching Part does not only ſeem to me to be in a manner uſeleſs, very negligently provided for, and worſe performed; but another, and that a much more eſſential Branch of the Miniſterial Duty, as at preſent managed, is far from being free from Objection.——In Publick Forms of Prayer (as indeed in all Publick Forms whatever) it is requiſite ſome Perſon or Perſons ſhould have the chief Adminiſtration, and be the Mouth of the People.

But I am afraid, that, upon Examination, we may find ſuch Things tacked to our Liturgy, which may cauſe ſome judicious Perſons to think, that

that the Words put into the Mouth of the People, are turned either into Folly or Sin.

Some don't ſtick to ſay, that it is an odd jumble of Devotion and Creeds, and ſeems more deſigned to initiate us into the private Whims and Fancies of a few Divines, than to make us pious and humble before God.—To what Purpoſe elſe, ſay they, the three Creeds; one of which is—and—which nevertheleſs, by the Tenor of it, you are obliged to believe, under Pain of Damnation.——Another, the *Nicene*, hath been already the Occaſion of Tumult, Quarrel, Blood-ſhed, Schiſm, and Perſecution; and yet our wiſe Churchmen have hoarded it up as a Jewel, and placed it in the moſt ſacred Part of the Office; as if no Man ſhould be allowed to receive the Euchariſt, who would not firſt ſwallow this bitter Pill.—With the Apoſtle's Creed, moſt Parties, amongſt Chriſtians, are pretty well contented.—It is modeſt, reſerved, and leſs explicite.—Men are left to their own Sentiments, and not forced to join in the Old Wives Fables, and Fairy Tales of Nurſes and Monks.

Nay, they ſay roundly, that they can't perceive what Occaſion there is for any Creed at

all in Offices of this Nature: Nor why all Chriſtians may not unite in Prayer, tho' differing in ſome particular Articles of Faith.—When the Diſciples aſked our Saviour to teach them to pray, he did not require them to repeat their Belief—but dictated a plain Formulary, conceived in proper Words, ſhort, and ſuitable to human Wants.

It is ſuppoſed, that if we apply to God thro' Jeſus Chriſt, with Humility, a Senſibility of our Neceſſities, and his Goodneſs, Willingneſs, and Power to relieve us, that our Prayers will not be ineffectual.—Nor can the moſt rigid among the Orthodox, take upon him to aſſert, that the Petitions of a well-diſpoſed Heart, with the Qualifications juſt mentioned, will be rejected by God, tho' not ſo much as the Apoſtle's Creed were inſerted in the Liturgy.

But it has ever been the Conduct of the Gown, to take hold of every Opportunity of making Parties in Religion; by theſe means they are ſure of finding ſome Zealots, and then the ſtrongeſt Side carries away all the Preferments. And it is ſomething worth taking Notice of, that amidſt all the various Skirmiſhes, and Battlings which have happened among theſe Church-

Militant

Militant Dragoons, no not the leaſt Inclination towards an Overture has ever been ſhown by them, but they fight it out *uſque ad Internecionem*. And it hath always been as dangerous to endeavour to part them, as to attempt the ſame between Man and Wife in their Matrimonial Squabbles; they both fall upon the Mediators, and knock them on the Head.—Thus the Paſſions of Men are kept up, and their Quarrels perpetuated from Age to Age; the ſtrongeſt Party runs away with all the Benefices, divides the Spoil among themſelves—claps a Mark of Infamy on the oppoſite Side, widens the Breach, and renders all Treaties abſolutely impracticable.

I ſay, therefore, in a few Words, that Beliefs, Doxologies, Articles of Faith, private Senſes of a few Churchmen, ſhould never be dragged into Books of Publick Devotion—they are only ſo many Watch-words; and ſuch Practices are more intended to excite our Zeal for them, and their Opinions, than to cheriſh proper Ideas of the Deity; to ſtir up the Spirit of Feud, Faction, and Diſturbance, than to promote that of Meekneſs, Peace, and Piety.

And if thoſe who are in Authority won't endeavour to deſtroy this Train, which is laid for

us of the Laity, we ourſelves ſhould, however, take care it does not blow us up.

We have not a few of the Clergy on our Side, and they are not the leaſt diſcerning among that Reverend Body, who would be glad to ſee Things thus accommodated; and, if they are wrong, why ſhould they not be ſet to rights? As the young Clergyman, being to read the Office of Baptiſm, which runs, "Dearly Be-"loved, foraſmuch as all Men are conceived, "and born in Sin"—Apprehending this, I ſuppoſe, to be abſurd and falſe; read it thus, "Dearly Beloved, foraſmuch as 'tis conceived, "that all Men are born in Sin."—A very good Emendation——tho', as one ſays, 'twas a good Way to perſuade Men to be chriſtened, to tell them that they had a Foulneſs about them, *viz.* Original Sin, that could not be waſhed away but by Baptiſm.

4. But there is ſtill ſomething elſe beyond all this.———There are certain Teſts of Truth and Error, which muſt be ſubſcribed before you can receive Ordination: I mean the Thirty-nine Articles of Religion, which, for avoiding all Ambiguities, is to be performed in this Form and Order of Words: "I *N. N.* do willingly,

"and

" and *ex animo*, ſubſcribe, that all and every " the Articles, in Number Nine and Thirty, " beſides the Ratification, are agreeable to the " Word of God."—I am perſuaded that a Perſon of your ingenuous Diſpoſition would be fully convinced that the ſaid Articles were agreeable to the Word of God, e'er you would ſet your Hand to them as ſuch—and that, if you were ſuſpicious that ſo ſmall a Matter as one Clauſe in them, was contrary to Scripture, you would withdraw your Pen, and not ſuffer it to perform the guilty Sign.—I know you can't think, without Horror, upon making Falſifications, Suppreſſion of Divine Truth, and Proſtitution of Conſcience, the firſt Step of Admiſſion into the Sacred Order.—If you pleaſe, therefore, we will reviſe them—The Title runs thus, " Articles " agreed upon by the Archbiſhops, and Biſhops " of both Provinces, and the whole Clergy in " the Convocation holden at *London* in the Year " 1562, for the *avoiding of Diverſities of Opi-* " *nions*, and for the eſtabliſhing of *Conſent touch-* " *ing true Religion.*"

I muſt own, that I am not highly *pleaſed* with *this* Method of *eſtabliſhing of Conſent touching true Religion*, becauſe I am apprehenſive that it is not the moſt proper Way to avoid *Diverſities of*

Opinions. Are the Clergy to this Day, notwithſtanding they have all, and all along ſubſcribed them, better agreed? Are they of one Mind yet? Have we had no Diſpute upon ſome of theſe very Articles, which were deſigned to hinder all Diſputes?——Yes, we have—and thoſe maintained too by ſome of the moſt learned and beſt of that Order—and that very juſtly—for *True Religion* can never be eſtabliſhed by *Conſent*, but by *Debate*. There is ſomething ſo lazy in the Thought, that none but the Tranquil Gown would ever have hit upon.—Truth is the Reward of Application and Labour; the bold Man who dares to make her the Object of his Wiſhes, muſt not ſit dreaming in a Cell, but muſt be active and vigorous: She'll play him as many wily Tricks as a *Fox*—ſometimes purſued at diſtance, ſometimes near, then kennelled; then again, perhaps, in full View; nor to be won at laſt but by a long Chace, and venturing the Neck for.

What can be the Reaſon why the Clergy ſhould fall upon this Method of *Articling* with their Noviciates? Should Fetters be clapt upon the Mind? or ſhould it be free to purſue its own Concluſions? Are Religion and Truth two different Things, that if Truth ſhould come out,

Reli-

Religion muſt fail? And how ſhall Truth appear but by Diſquiſition, Parley, and Diſpute? What matter to them on which Side ſhe is found?—be ſhe but found.——— Are not all Mankind as much concerned in her as they? Why then theſe Hedges and Incloſures, where every Man has *Right* of *Common?*

Such Practices not only hinder the Propagation of Truth, but are the Cauſes of vile Prevarications and Hypocriſy.——Men that come into the Church, unleſs their Sentiments are conformable to thoſe of the Articles, which, by the Writings of the Clergy, and the Turn of the Age, ſeem to be very few in Number, muſt be guilty of ſuch Diſhoneſty, as a Man of Probity would bluſh to mention.

Strange! that the firſt Step of a Preacher and Enquirer after Truth, ſhould be to ſign, in his own Apprehenſion, a rank Falſhood.——Thus, under Pretence of guarding and ſecuring true Religion, a Practice hath been introduced, which puts Religion to an open Shame, and blurs the Face of Truth.——The Clergy are, at length, catched in their own Toils; they have ſhackled themſelves; they can't refuſe, if they will undertake the Office, nor defend it when they have

done.——I don't ſpeak of the unthinking and illiterate Part of them—but of the Men of Senſe and Learning.——The former perform Subſcription without any Guilt, becauſe they know no better.—They never think for themſelves; the Articles, therefore, are to them a very good Scheme of Religion.

But are all the Men of Senſe and Learning among the Clergy, *Athanaſians?* And who but ſuch can honeſtly put their Hands to the *firſt*, *ſecond*, *fifth*, and *eighth* Articles? How few think this Propoſition true, that *Original Sin is the Fault and Corruption of every Man that naturally is engendered of the Offspring of* Adam, *whereby Man is very far gone from Original Righteouſneſs, and is of his own Nature inclined to Evil*, &c. *and therefore in every Perſon born into this World, it deſerveth God's Wrath and Damnation?* tho' all ſubſcribe it as Truth.—— How ſmall is the Number among them that believe, *That the Condition of Man, after the Fall of* Adam, *is ſuch, that he cannot turn and prepare himſelf by his own natural Strength and good Works, to Faith and calling upon God?* Of how many is it the Perſuaſion, *That Works done before the Grace of Chriſt, and the Inſpiration of his*

his Spirit, are not pleaſant to God, &c. but have the Nature of Sin?

Or, are the Clergy now-a-days of *Calviniſtical* Principles, according to the Meaning of the Seventeenth Article? Yet they own theſe as Truths.———What can the Laity think, but that theſe Perſons (who with ſo much Eaſe and Quietneſs, ſolemnly profeſs Propoſitions true, which they are convinced are falſe, merely for the Sake of the Preferment of the Church) would, for the Sake of greater Gains, ſubſcribe to any other Thirty-nine Propoſitions you can bring them?

As to you, Sir, if you can, with a ſafe Conſcience, perform this Part, do it in God's Name. If in your Apprehenſion they are true, in the plain and fair Meaning of the Words, without racking and torturing the perverſe Senſe to force it to ſpeak your own, you may do it very honeſtly, and without a Crime.

But if you are drove to the Neceſſity of making uſe of Artifice, Quibbling, Palliation, and Wire-drawing, let it entirely alone; be not Partaker of theſe Mens Sins.——Conclude it diſhoneſt to ſeek for any further Reaſons to ſub-

ſcribe the Articles, but the Reaſonableneſs of the Articles themſelves.—For 'tis certain, that he who begins with a Lie, may be ſent by the Father of Lies; but he cannot be thought to enter in by the Door, who prevaricates in the firſt Word that he ſays, in order to his Admittance.

5. But in the next Place, if, after Enquiry, you may frankly approve of, and embrace the Tenets and Doctrines of the Church of *England*, and look upon the Arguments which the Libertiniſm of the Age hath contributed to furniſh againſt her Purity, as frivolous and inconcluſive —and therefore are deſirous to offer yourſelf to the Approbation of your Superiors, to be inveſted with that Dignity.———Tho' you have got over theſe Difficulties, may there not be ſome ſtill lurking behind, which may give you equal Perplexity? For tho' you approve this Set of Propoſitions now, whilſt you are young—are you ſure that more mature Reflection and Extent of Reading may not alter your Sentiments upon this Head.—If you come only thus far to be once doubtful of the Truth of them, can you ſuffer yourſelf to renew your Subſcription?—Yet this muſt be done upon every freſh Acquiſition of Benefice. But hold! I have mentioned the Word

Benefice

Benefice—which makes me recollect, that to the beſt of my Knowledge, you are not acquainted yet with any Perſon in whoſe Power it is to confer one upon you.——You have no Intereſt with my Lord Chancellor, or any of the Biſhops or Dignitaries of the Church.——You can only propoſe, therefore, to ſerve in the firſt place as a Curate, till your Merit ſhall cauſe you to be taken notice of, and raiſe you higher.

You little know, my young Friend, what a ſmall Pretence Merit hath in the World to its good Graces.—You had much better place your Hopes upon ſome other Qualification.—Had you the Volubility of Tongue, good hard Features, not ſoon diſordered; could you be a ſtaunch Party-man, vent and defend theſe Notions in all Places, publick or private, in *Coffee-houſes* and *Taverns*, before any body, properly or improperly, no matter which: Could you mount a Pulpit without any Senſe of the Audience, ſtand erect, and thunder out an Orthodox Diſcourſe, care not a Ruſh whether Senſe or Nonſenſe: Or, could you rail loudly againſt any worthy eminent Divine, who had unluckily dropt more Truth than he ſhould, you might ſoon raiſe Friends: This Conduct would ſoon get you a Living, or a

Lecture-

Lecturefhip at the leaft, in the City—or a Scarf, perhaps, at t'other End of the Town.

But only Merit, bafhful Merit, to befriend you, is the worft Friend in the World.—How long may you trudge thro' Thick and Thin to Burials and Chriftenings, before any body becomes fenfible of your Capacity to adorn a much higher Station?—Then, as a Curate of a Pariſh, you muſt expect to undergo many Things which you won't find very agreeable.—If an old Woman has the Tooth-ach, and can't fleep a-nights, you are ſent for in as much Haſte, as if ſhe was departing that Moment, to pray by her. If a Child is a little out of Order, you are called for at Midnight to baptize it, leſt it ſhould go into the other World without a Name.

When you come among the merry Goſſips, if you can't hear with Patience their idle Tittle-tattle, tell broad Tales, talk pretty plainly of you know what——kiſs every toothleſs Dame, down to the very Nurſe; you'll never gain any Reputation in your Pariſh.

If at any of theſe Places there are any Perquiſites or Vales to be got—your Maſter ſteps in before you, and condeſcends to do the Duty himſelf;

ſelf; but gives you the Liberty to go every where, when he knows your Labour will be rewarded with Pains.

If he has any other Church any where elſe, he will do you the Honour of ſending you to preach for him, when he pleaſes to have nothing to do; and tho' he hath, perhaps, a Guinea a Sermon, you muſt not expect a Six-penny Piece of it. If you are a better Preacher than he, you'll raiſe his Envy.—It will be no ſmall Crime to pleaſe the Pariſh better than himſelf.—You'll quickly find he'll begin to look cold upon you.—You won't be ſent for ſo often to ſmoak a Pipe, drink Ale, and play at Back-gammon with him. If you ſhould, therefore, have the Courage to undertake this Buſineſs, and ſhould be placed in ſuch a Poſt as this, remember to conceal your good Parts: Be, if you can, ſome Degrees more dull than your Superior; fiſh out his Sentiments, and, whether conſiſtent or not, be ſure profeſs the ſame: Imitate him in all Things, eſpecially in his Diverſions. Take great care never to ſhew your Learning; let all ſuch heatheniſh Things as *Latin* and *Greek* be put far away from you: Not the leaſt Mention of the Claſſick Authors, for your Life. By theſe prudent Means, you may,

perhaps,

perhaps, in time, arrive to be as conſiderable a Perſon in the Pariſh as the Doctor's Man.

You muſt never imagine, that becauſe you are both of the ſame Order, and veſted with the ſame Power, therefore you are his Equal. He conſiders you as his Journeyman. You are hired to read Prayers in a Morning, when he's a-bed, —to give him a comfortable Nap, when he's inclined to take one, at Church; to viſit the Sick, which *Whiſk* may prevent him from doing; and to ſtand freezing in a cold Church-yard, that he may, with the leſs Interruption, put the Bottle about. Theſe Offices duly and truly performed, you are intitled to a Salary of, perhaps, Thirty Pounds a Year; which he'll wonder how you can conſume, tho' his yearly Expences run out the Value of two Livings and a Prebendary.— He'll tell you, that you have nothing in the World to do but to ſtudy, and make yourſelf a great Man. So you might, indeed, if it were not for two Hindrances;—Money to buy Books, and Time to read them; for your Thirty Pounds Exhibition may not, perchance, be near ſo regularly paid as his Five hundred. And as for Interruption, you may expect as much Knocking at your Door, as at a Midwife's. Furniſhed with ſo great Conveniences, no doubt, you'll prove an able

able Divine, and an excellent Scholar! Deiſts and Hereticks can't ſtand before you.

You may wonder that your Patron proves ſo bad a Paymaſter, when he hath ſo much coming in; and ſo may all thoſe he hath to deal with.—But a dignified Man is not kept at a ſmall Expence. It is comprehended in the very Definition of him, that he feeds high, and gets Children as faſt as Fly-blows;—Then, pray conſider ſeriouſly, what it is to treat *four jolly Chaplains:* Then, there are Viſits to and from the Biſhop, to the Dean, to the Prebends, whoſe Names would make a private Gentleman's Eſtate ſink at the very ſound of them. Laſtly, conſider the annual Expence of Subſcriptions to the Works of the eminent Clergy,—as well as what is given in *Charity* to *Miniſters in Poverty and Diſtreſs*; which laſt two Articles, no doubt, amount to ſomething conſiderable. Theſe Things reflected on, you won't be ſurpriſed if it ſhould be half a Year before you receive your firſt quarterly Allowance.

Give me Leave to obſerve to you, likewiſe, that in ſuch a Situation as this, you muſt not expect to be treated with much Ceremony; nor take upon you to be very free of your Tongue;

or pretend to be out of Humour, if you are interrupted. This is your Birth-right as a Curate; be your Sentiments ever ſo juſt, your Words ever ſo proper, your Behaviour ever ſo genteel, they are all loſt and thrown away: Your Condition ſinks you into Contempt and Inſignificancy.

Among Gentlemen, indeed, theſe Qualities will paſs current. Good Breeding and Politeneſs will render your Converſation acceptable to ſuch. You may be eaſy, familiar, and ſprightly in their Company, and relate your Wit and Humour among them with Applauſe: Here you'll be careſſed and loved. Gentlemen don't conſider a Man's Fortune ſo much as his Behaviour and Abilities; and every Man has a Title to be treated as ſuch among them, who demeans himſelf like one: Then Gaiety of Temper, and lively Turns of Repartee are certain Paſſports to their Acquaintance.

But with your Doctor theſe Talents will prove uſeleſs; they are not to the Gout of the Church: He'll think them as improper as if you wore a Sword over your Caſſock.——It will be inſolent in you to talk to him as eaſily as you can converſe with a Man of Breeding: He muſt be treated with more Reſpect, and greater Reverence.

rence. You are his Servant, and in his Thoughts, perhaps, one of the meaneſt about him; and you'll find his Footman take greater Liberties with him than you dare to do. Therefore there's but one Way left: You muſt be ſilent, and know your Diſtance.—A Curate is not Company for a beneficed Man. When any of his Brethren of this Figure and Bulk come into the Room, you muſt go out of it; and that you may do without being eſpied: For you'll not be taken ſo much Notice of. If you have Philoſophy enough to bear this Uſage, thus to ſtand for a Cypher, a Drudge, a Slave, the Church-doors will be open, and you may enter upon your Poſt next Ordination-Sunday.

I had almoſt forgot one Circumſtance, one of the Bleſſings attending this Courſe of Life; and that is, you'll be delivered from the Trouble of Thinking for yourſelf—or ſpeaking your own Sentiments. You muſt wear a Maſk over your Mind, and clap a Padlock upon your Tongue. It may be any other *Engliſhman*'s native Prerogative to declare the Reſult of his own Reflections, to profeſs and defend them, if he thinks he has Reaſon on his Side: This he imagines an invaluable Happineſs, and would not part with upon any Conſideration. Be ever ſo good a Cuſtomer

to

to a Tradeſman, he'll thank you for the Money you are pleaſed to lay out with him; but upon an Argument he is under no Reſtraint to conceal his Mind, but will expreſs himſelf with all the Frankneſs of a free-born Man. Employ a Mechanick, ſo that your Work almoſt maintains him and his Family, he confeſſes, indeed, that you're his very good Maſter; but try your Authority with him, to make him of your Opinion—if he's not of the ſame before, the Fellow comes to arguing and putting of Queſtions—and has, you'll find, ſo much *Engliſh* Blood in him, that if he does not approve, you muſt go ſomewhere elſe to ſeek a Proſelyte.

Try the ſame Method with your Superior, and you are ſent to find a new Maſter. I don't ſpeak now of Articles of Faith, but of much more indifferent Matters; ſuch as the Diſcipline of the Church, Power and Authority of its Preachers, the Uſe and Significancy of its Ceremonies, or ſuch like Queſtions. Profeſs your Mind freely, take your own Side, enter into the Debate with him, the Conſequence will be (unleſs he be of the ſame Principles) a *Lettre de Catchet* next Morning, to pack up your Awls and leave his Pariſh; leſt *the wholeſome Fountain*

of

of ſound Doctrine be rendered muddy by the Feculency of your damnable Poſitions.

But I have kept you long enough upon the miſerable Condition of the ſervile Train of Curates; ſo vile, ſo crouching a Dependency, what generous Man would undergo? Such a one would ſooner chuſe to dig in a Mine; for then he's a Slave under Ground, and his Shame hidden from the Eyes of Men; than wear this publick, open Badge of Servitude, and go thro' ſuch dirty Ways likewiſe to put it on.

But I will ſuppoſe now, that better Fortune doth attend you; that you are ſoon emancipated and delivered from this Life of Bondage. A Biſhop, if you pleaſe, ſhall find your Merit out, and reward it with a good fat Living in the Country, in the firſt place,—of which I wiſh you Joy. —Your Friends all around, no doubt, will do the ſame.—You are now your own Maſter; you dreſs out with a good Gown and Caſſock, a Scarf, a fine Beaver adorned with a hallowed Roſe, and appear in Publick a very Doctoral Figure; you now have a warm Houſe, the pleaſant Proſpect of ſome Glebe round it,—and all the Pariſhioners for your Tenants, to furniſh you with Corn, Wine, and Oil.

What

What will be (think you) the firſt Thoughts that ariſe in your Mind? I will ſpeak for you,—*you'll want a Curate*;—you can't do all the Buſineſs yourſelf;—it is too tireſome for your weak Conſtitution;—it interrupts your Studies;—or any other Excuſe will ſerve as well, when you have a mind to keep one. You'll find all your Neighbours about you do the ſame, unleſs their Livings are ſo poor, as to oblige them to perſonal Service, which they heartily lament. What will be, imagine you, the next Thought that gets uppermoſt? Why *another Living*, no doubt: You'll be like the reſt of your Brethren, to be ſure; and what Clergyman is there that is content with one? Don't they all keep Correſpondence with the Biſhop's Secretaries, to give them Notice of the next that drops? Are not their poor Lordſhips dunned out of their Lives almoſt? Are they not perpetually upon the Spur to Town? Hurrying, ſolliciting, fatiguing themſelves and their Patrons? Are not the Houſes of our Gentry and Nobility, and the Palaces of our Princes, beſieged by them? Are they not ſo cunning, that tho' their Porters tell twenty Lies in a Breath, to ſecure their Maſters Perſons, yet they catch them? Are Bailiffs half ſo diligent in their Vocation?

And

And what are the Conſequences of theſe *Reverend Practices?* Why, in the firſt place, no doubt, the Pariſh is very well taken care of; the People are ſufficiently inſtructed, exhorted, admoniſhed, reproved, directed, and conducted, where the Incumbent does not think fit to look after it, and the Curate thinks himſelf bound to nothing but barely to perform Offices according to Agreement.

And then, in the ſecond place, as Biſhop *Burnet* ſays, "Such Incumbents, not content to "devour the Patrimony of the Church, while "they feed themſelves, and not the Flock, out "of it, are ſo ſcandalouſly hard in their Allow-"ance to their Curates, as if they intended "equally to ſtarve both Curate and People; and "it is to be ſuppoſed, that the People will think "themſelves under a very ſtrict Obligation of "Conſcience to pay, religiouſly, all that is due "to one, who ſeems to think himſelf under no "Obligation to labour for it."

You will be thought a Man of very moderate Deſires, if you ſit down contented with but Two Livings: Two Livings will ſcarce give you Title to the Hat of a King's Chaplain; a Prebend will deſpiſe you, but a Dean won't know you.

You'll

You'll be reckoned a Man of Apoſtolical Principles, and People will begin to ſuſpect that you deſign to mind your Office more than the Benefice, the Sheep more than the Wool.——If your Reſolutions ſhould be ſuch, not to take more Preferment, with Care of Souls, than you can in Strictneſs anſwer to God and your own Conſcience, you'll at beſt be but an obſcure good Prieſt; a Character, which you'll find little eſteemed by thoſe who ſhould reward it. Beſides, it will be no ſmall Breach of the Rules of good Manners, to ſet up for greater Strictneſs in this Point, than the reſt of your Brethren.——By theſe Means you'll be as much pointed at as honeſt *Will. Whiſton*, and as little regarded by the Clergy.—Pray, look into the Liſt of Court-Chaplains, of Cathedral-Men, and of Sons-in-Law to Biſhops: See what Loads! What Accumulation of Preferments! How they are oppreſſed, and bend beneath the Weight of Spiritual Mammon! A Living in Town, a Living croſs the Water; a Living in the Country, an Archdeaconry, and fifty Things beſides.——Conſult the News-papers, who run away with all the Fleeces? Who troll ſo reverendly along in Chariots? Who have the Liberty to preach or ſleep, juſt as they pleaſe, for ſeveral Hundreds a Year?

Obſerve

Obſerve likewiſe the Policy of theſe Men—Get all you can in your Clutches, hold faſt what you have, and let not an Inch go—but for an Ell—Thus you grow conſiderable at Court,—for it may want ſome of the ſmalleſt Pieces you poſſeſs to ſerve a young Friend with, which is eaſily parted with upon better Conditions; thus Doctor you become a Dean,—which you may keep with the reſt till ſomething elſe is required upon much better Terms, and ſo you clap a Mitre to your Coach.—And here the Progreſs ſhall ſtop for ſome time.

I am very much afraid therefore, that conſidering the Number of the Offenders, the Corruption of the Times, and Prevalency of this Vice, that you will be drawn in with the Multitude to Sin,—to the Diſhonour of Chriſt, and the Reproach of his Church.

This Avarice of the Clergy is now grown ſo inſatiable, ſo ſcandalouſly notorious, that no Man can be at all ſurprized, the Office itſelf ſhould ſuffer by it.—How natural are the Reflections which Biſhop *Burnet* relates to have heard in Converſation, from ſeveral Perſons, upon this Topick—"Who owned to him, that nothing "ſo much promoted this (a Disbelief of ſacred "Matters, and a profane Contempt of them)

" as the very bad Opinion which they took " up of all Clergyman of all ſides. They " did not ſee in them, that Strictneſs of Life, " that Contempt of the World, that Zeal and " Meekneſs, Humility and Charity; that Dili- " gence and Earneſtneſs, with relation to the " great Truths of the Chriſtian Religion, which " they reckon'd they would moſt certainly have, " if they themſelves firmly believed it: There- " fore they concluded, that thoſe whoſe Buſi- " neſs it was, more ſtrictly to inquire into the " Truth of their Religion, knew that it was " not ſo certain, as they themſelves, for other " Ends, endeavoured to make the World be- " lieve it was. And that, though for carrying " on of their own Authority or Fortunes, which " in one word they call their Trade, they " ſeemed to be very poſitive in affirming the " Truth of their Doctrines, yet they in their " own Hearts did not believe it, ſince they lived " ſo little ſuitable to it, and were ſo much ſet " on raiſing themſelves by it."

How exactly do ſuch Political Prieſts tally with their Brethren of *Jewiſh* Extraction, of whom *Iſaiah* doth not ſpeak with much Reverence when he calls them, *Watchmen which were blind, ignorant, dumb Dogs, that could not bark: ſleeping, lying down, and loving to ſlumber.*

Yet

Yet theſe lazy Sparks were as covetous and inſatiable, as the very beſt among us, *for they were greedy Dogs, which could never have enough: Shepherds they were that could not underſtand.* They could with the utmoſt Reſignation, diſpenſe with the Performance of their Duty, but would not part with the Tithe of a Hair of their Dues, ſo ſcrupulouſly nice were they in that Point: *They all look'd to their own way, every one to his own gain from every quarter.*

There is nothing that generally gives greater Offence to good People, than a debauch'd and profligate Clergyman.—It is ſhocking to meet ſuch a one in his Habit at Midnight, reeling along the Streets, or picking up the Common Women; but even ſuch a one, vicious as he is, has more to plead in his Behalf, in Diminution of his Crime, than the reverend Doctor, who, from the Height of his Preferment, ſurveys, with ſpiritual Pride, the walking Multitude, from under the Penthouſe of his broad Hat.

The one, perhaps, is a poor Curate, with Allowance ſcarce ſufficient to keep Body and Soul together, and is juſt come from an Alehouſe, where the Liquor hath proved too ſtrong for his Head, becauſe he is ſeldom uſed to any thing better than ſmall Beer. If ſuch a one

ſhould drink too largely ſometimes, where's the wonder? It keeps him warm, and raiſes him, for the preſent above his Miſeries.—He would live in a more reputable, elegant Manner, and not ſculk into every blind Corner, did not the other run away with as much as would maintain five ſuch, handſomely.—One's Vices are committed in private, in the Night, and known to few; the other blazes Abroad, and triumphs in his Iniquities.—This poor Wretch labours like a Dray-Horſe, and is ſtarved for his Pains—whilſt t'other ſleeps in his Stall, and is guilty of the worſt kind of Sacrilege.—One does much for nothing, and t'other does nothing for a great deal;—which is the moſt worthy Creature of the two? For my part, I think the poor Curate,—his Piccadillo's hurt only himſelf, and if rightly conſidered, will appear to be but ſlight Offences, compared to thoſe of that Man who robs the Church of its Patrimony, defrauds the Sheep of their Paſture, and leaves Thouſands of Souls to ſecond-hand, hired Inſtructors, which he half-ſtarves into the Bargain.

I am ſurpriſed that we have not more Remonſtrances againſt ſuch Reverend Iniquity.—That the Curates, and younger unbeneficed Clergy don't exclaim againſt ſuch prepoſterous Practices.—Suppoſe they were to make a joint Concern of it,

it, go up in a Body to the Houſe of Commons, and preſent their Petition, with a Liſt of thoſe worthy Gentlemen who are thus laden with thick Clay.—Who knows but the Juſtice of the Nation might take this Affair into Conſideration? Might they not reſume ſome former Grants from the Crown, and increaſe poor Livings with the Superfluities of Pluraliſts, and Non-Reſidents? Or, might they not lay a Tax upon ſuch, which may be applied towards the Maintenance of ſuch a Number of poor, married, beggar'd Prieſts, as this Nation abounds with? Or, towards building an Hoſpital for the Reception of ancient founder'd Curates, who are worn down to the Stumps in the Service of a worthleſs Rector, and an ungrateful Pariſh? altho' they are generally as good Men, Chriſtians, Scholars, and Subjects.

And now, if you pleaſe to take the laſt Step, to riſe from being a Tyrant over a few Curates and Prebends, to be one over a whole Dioceſe—you ſhall now, like thoſe who lived in the laſt Age, and thoſe who will poſſeſs the ſame Dignity in the next (for I can't think there are any ſuch in being at preſent) be rarely found in your Dioceſe, or at Church—but at the Houſes of our Chief Miniſters, and in Senates—where it ſhall be more your Buſineſs to ſpeech it in Defence of their Meaſures, than the Advancement

of Religion: To be conſtant at the Levee of great Men, than attend the Affairs of your Clergy: To be taking Rules for your Conduct in the Houſe, than ſtudying to give Charges to others out of it.—All ſhall be ſwallowed up in Politicks; Fathers and Councils ſhall now be forgotten, the Church guarded by the Sword, and Chriſt's Kingdom be of this World.

You ſhall now hold as much Preferment as you pleaſe—a Biſhoprick—a Maſterſhip; a ſpecial good Living *in Commendam*; with Thouſands in your Pockets—ſhall be too little for you.—Should your Dioceſe be ſome Hundreds of Miles off the Capital, there will be no great Neceſſity that you ſhould repair to it: Your Agent ſhall receive your Money, and you ſhall have it punctually paid in *London*, without the leaſt Trouble, or Fatigue to your Epiſcopal Dignity.—Though I have met of a Writ full of odd Contents, directed to a Biſhop of this kind, which I ſhall take the Trouble of tranſcribing—merely to ſhew the Nation the Difference between thoſe of ancient Days, and theſe of modern Times.—It is Entitled, *A Writ to the Biſhop of* H. *to attend his Flock; and if he does not, to ſeize his Temporalities*:—it runs thus in *Latin*.

* *REX*

* *REX Epiſcopo* Hereford' *(haud venerabili Patri,* &c.) Salutem. *Paſtores Gregibus præponuntur, ut diei noctiſque vigiliis exercendo oves famelicas in fertilitatis Paſcua introducant; Errantes vero per verbum ſalutis, & verber' correctionis in unius ovilis indiſſolubilem unitatem conſervare ſtudeant. Sed ſunt nonnulli (Epi') qui hanc Doctrinam dampnabiliter contemnentes, & ſua ab aliis Pecora diſtinguere neſcientes Lac, & Lanam tollunt, qualiter Dominicus Grex alatur non curantes, temporalia rapiunt, & quis in Parochia ſua Fame pereat, aut periclitetur in moribus, non attendunt. Qui non Paſtores ſed mercenarii potius dici promerentur; hoc ſiquidem dum hiis diebus ad diſponendum de Regni noſtri Præſidiis in partes Marchiæ nos transferremus. In Eccleſia veſtra* Herefordenſi *(dolenter referimus* nos inveniſſe) *quam adeo invenimus Paſtoris ſolatio deſtitutam; ut ne dum Epiſcopum, ſed nec officialem haberet Vicarium aut Decanum qui quicquam ſpiritualitatis exercere poſſit in eadem.—Sed Eccleſia ipſa quæ olim ſpiritualiter) deliciis fluere conſuevit, & Canonicis qui ibidem nocturnis ac diurnis Officiis intendere, & opera charitatis exercere debent, eam deſerentibus & longe negligentibus in Remotis ſtola jucunditatis exuta cecidit in terram vi-*

* See Bohun's Engliſh Lawyer, Page 311.

duitatis

duitatis ſuæ detrimenta deplorans, nec eſt qui conſoletur ex omnibus cauſis *(filiis) ejus, ſane dum hæc vidimus & conſideramus diligenter pietatis aculeus viſcera noſtra commovit, & compaſſionis gladius intima cordis noſtri acrius vulneravit, ut tantam Eccleſiæ Matris noſtræ injuriam, ulterius diſſimulare non poſſumus, nec pertranſire incorrectam; quapropter vobis mandamus firmiter injungentes quatenus* ad Eccleſiam *veſtram prædictam eccoſſonibus quibuſcunque poſtpoſitis cum ea qua poteritis celeritate vos transferre curetis, commiſſum vobis in eadem cura paſtorali Officium perſonaliter Executur'*, &c. *Aliequi ſcire vos volumus pro conſtanti, quod ſi iſtuc facere non curaveritis, bona temporalia & omnia quæ ad Baroniam ipſius Eccleſiæ pertinent, quæ* donatione *conſtat eidem fuiſſe collata, & quæ hactenus colligi & ſalvo cuſtodiri præcipimus in commodum & utilitatem ipſius Eccleſiæ convertenda ceſſante jam cauſa, in manu noſtra totaliter capiamus, nec ulterius ſuſtinebimus quod Temporalia metat, qui Spiritualia, ad quæ ex Officii ſui debito tenetur, irreverenter ſubtrahere non formidat, aut quod emolumenta percipiat qui incumbentia ejuſdem onera ſubire recuſat. Teſte Rege apud* Heref. *primo die* Junii *Anno Regni ſui quadrageſimo octavo.*

Which

Which is thus render'd in *Engliſh.*

" The King to the Biſhop of *Hereford*, (he " ſeems no venerable Father in *Chriſt*) *Greet-* " *ing*——*Shepherds* are ſet over their Flocks, " that by watching over them Night and Day, " they may take Care the hungry Sheep have " Plenty of Paſture, and by the Word of " Truth, and the Rod (Staff) of Correction, " endeavour to keep ſuch as ſtray under one " Fold, *&c.*—But there are many Biſhops, " who, *damnably contemning* this Doctrine, and " not knowing their own from other Men's " Cattle, *rob* them of their *Milk* and *Wool*, they " *plunder* them of their *Temporals*, not caring " how the Lord's Flock are ſupply'd with *Spi-* " *rituals*; nor do they regard who in their " Dioceſe may be corrupted in their Morals, or " periſh through Want (Infidelity) --- Theſe do " not deſerve the Name of *Paſtors (Shepherds)* " but rather of *Mercenary Hirelings*, as in the " preſent Caſe, *viz.* When we lately came hi- " ther to order the Forts of our Kingdom in " theſe *Borders*, we found ('tis with Grief we " can ſay, *to have found?*) your Church of " *Hereford* ſo deſtitute of all Paſtoral Comforts, " that not only her Biſhop was *eloped*, but ſhe " had neither Official, Vicar, or Dean, who " could exerciſe any Spiritual Function in her.

" Nay,

" Nay, the Church itſelf, which once abound-
" with Spiritual Delights, [her Canons, for-
" merly intent on Divine Offices, and Acts of
" Piety, (Charity) now ſtrolling about, di-
" veſted of their ſacred Habit, having deſerted
" her] was fallen to the Ground, deploring the
" Calamities of her Widowhood (*i. e.* the Ab-
" ſence of her Biſhop) nor was there any among
" all her Sons to comfort her. Oh God!
" Whilſt theſe Things we ſee, and intenſly
" conſider, the Dart of Piety pierces our
" Bowels, and the Sword of Compaſſion ſo
" deeply wounds our Heart, that we can no
" longer diſſemble the Injuries done to our Mo-
" ther *Church*, nor paſs them by uncorrected.
" Wherefore, we command you, firmly injoin-
" ing, that poſtponing all other Occaſions, you
" take Care to repair with all poſſible Speed to
" your ſaid Church, there perſonally to execute
" your Duty in the Paſtoral Charge commit-
" ted to you, *&c.* Otherwiſe we will have you
" to know for certain, that if you will not
" take Care to do ſo, the *Temporal Goods*, and
" all that belongs to the *Barony* of that Church,
" which 'tis certain were conferred on it by
" Donation, and which hitherto we have com-
" manded to be collected, and ſafely to be kept,
" to be converted to the Profit and Utility of
that

" that Church, *The Cauſe now ceaſing (for* " *which they were given)* we will take them in- " tirely into our own Hands. Nor will we any " longer *bear, That he ſhall reap the Temporals,* " *who dares ſo irreverently to ſubſtract Spirituals,* " *to which he is bound,* by the Duty of *his Of-* " *fice,* or *that he ſhall enjoy the Profits, (of the* " *Church) who refuſes to diſcharge the Duty in-* " *cumbent of the ſame.* Witneſs the King at " *Hereford,* &c."

But notwithſtanding the Care of this King, or the Smartneſs of his Writ.—I can't but think it would be very hard, ſhould any old Councils, Canons, Capitulars, Injunctions, Conſtitutions, *&c.* be allowed to debar our Biſhops from laying their Hands upon what they pleaſe, when they go through ſo much work for it—Not in their own Function, 'tis allowed, but in Affairs of a much greater Conſequence.—Who now expects a Biſhop ſhould preach? No body; he's much better employ'd, we all know. That would be to do other Folks Offices; as if the Steward of the Houſe ſhould execute the Porter's or the Cook's Places.

Who can refuſe them *Commendams?* Nobody. Indeed formerly, when there was a Living vacant, and no Clerk to ſerve it, the Biſhop

ſhop was to keep it till he found a fit Man—But is he not much wiſer to keep it himſelf?

But to leave off this idle Raillery; and to wind up my Bottom ſeriouſly.

If you look upon haranguing in a Pulpit to be Preaching Chriſt: If you can agree to the Uſe of the Liturgy, in all its Points: If you can ſubſcribe to the Articles in their plain, obvious Meaning: If you can go through the Drudgery of a Pariſh, or bear the Rigour of a Rector: *i. e.* If you can ſtarve and pray; if you can afterwards in your turn revenge this Uſage upon others: If you can in Meekneſs and Patience poſſeſs your Spirit, and reverendly enjoy enough to maintain a dozen Men, being ſent to reap that whereon you beſtowed no Labour, others labouring, and you entering into their Labours: In ſhort, if you can make a downright modern Prieſt—be one.—But if you think you ſhall boggle, if your Conſcience is ſqueamiſh, and we muſt have you perpetually pretending to ſomething primitive and old-faſhioned,—leave off all Thoughts of this Nature,—for you'll be but a Scandal and Diſgrace to the reſt of your Brethren.

F I N I S.

MAS

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